

A
TREATISE
OF
MARRIAGE.

WITH

A Defence of the 32th. Article of *Religion*,
of the *Church* of England.

VIZ.

Bishops, Priests and Deacons are not commanded by God's Law, either to Vow the state of single life, or to abstain from Marriage; therefore it is lawful for them, as for all other men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

Heb. 13. 6. *Marriage is honourable in all, and the bed undefiled: But Whoremongers and Adulterers God will judge.*

1 Tim. 3. 2. *A Bishop then must be blameless, the husband of one wife.*

ὅτι τὸ γάμος, ὡς μετ' αὐτῆ καὶ
ἐπὶ τ' ἁγίου πνεύματος δύναται ἀναβαίνειν
Theophylact. on Tit. 1. 16.

LONDON, Printed for W. Rogers at the Maiden-head over against St. Dunstons Church, 1679.

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To the Worshipful
Robert Ramworth Esq.

S I R,



He Argument of this small
Treatise is so great, that
I presume I need not
Apologize for it: 'Tis
Marriage, the Ordinance
and Institution of God
himself; that which the Church of *Rome*
holds a Sacrament, and the Church of
England, with other Reformed Churches,
a Mystery. 'Tis that which our Blessed
Lord and Saviour, *Emmanuel*, honoured,
by being born, though of a Virgin, yet
of one that was married to a Husband; by
his presence at, and by working his first
Miracle, of turning water into Wine,

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at

The Epistle Dedicatory.

at the Celebration of a Marriage at *Cana in Galilee*. 'Tis that which the Holy Ghost in the Scriptures honours, by comparing therein the joys of Heaven to a Marriage-Feast; and by making the Bosom of *Abraham*, a married person, and the Father of the Faithful, the Receptacle of all Saints in Heaven, whether they were married or single on earth. 'Tis a subject, of which that great Scholar *Erasmus* hath written, namely, both *de Laudibus*, and *de Institutione Matrimonii*; as has also *Ludovicus Vives de Conjugii Origine & utilitate*. 'Tis that which the zealous Martyr *Dr. Taylor* blessed God for, and in commendation of which that Saint of the Lord, (which one calls that Angel of God) *Mr. Bradford*, who when he was in Prison, and there being some hopes of his deliverance and freedom, being asked what he would do in case he should be released? Answered, he would marry; being, I question not, of that holy Bishop *Paphnutius* his mind, who at the Council of *Nice* declar'd, *That the society*

The Epistle Dedicatory.

ciety of man and wife was a holy chastity.
'Tis the shame of this Generation, that so many men and women live in common, as if they understood that noted saying, *All things are common amongst Friends,* of a Community of Women and of Wives also, as of other goods. My wish therefore is, and it shall be my prayer, that the uncleanness and filthiness of this age, may not be punished with a Deluge of Popery; I mean, by God's giving us over to Spiritual Adultery, or the Idolatry of the Church of *Rome*. And now having mentioned that Church, give me leave to say, that she is justly branded with the name of, *The Mother of Fornications*, and those too Corporal as well as Spiritual. What other Church in the world allows of publick Stews and Brothel-houses? where, but amongst her Sons, was it pleaded in their excuse, that they are as necessary as a Pump in a ship, and a Sink in a house, to keep all clean? And although they would make us believe, that their Church is pure and clean,

The Epistle Dedicatory.

yea, both Militant and Triumphant in their holy Societies of Monks and Nuns, that these are like the *Nazarites*, whiter than the snow : Yet if we may give credit to their own Authors, such as *Polydore Virgil*, Book 7. cap. 5. *de Inventoribus rerum*, speaking of their Orders of Monks, he saith, *That it were behoveful that those dregs of men were cut off and burnt, and that with their filth they should no longer defile God's service.* And *N. de Clemençis*, a Doctor of *Paris*, who in his Book *de Corrupta statu Ecclesie*, c. 21. saith of the Nuns ; *Shame forbiddeth me to speak of them, lest I should mention a company of Virgins dedicated to God, but stewed, deceitful, impudent Whores, with their Fornications and Incestuous works : For what, I pray, are Nunneries now adays, but the execrable Brothel-houses of Venus, the Harbours of wanton young Women, where they satisfie their lust ? that now the vailing of a Nun, is all one, as if you prostituted her openly to be a whore.* So he. I say, if we may believe these and other their own Authors ;

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TO THE
READER.

Courteous Reader,



*Two things I desire to premise:
First, That I do not pretend
in this small popular Tract,
to teach Men, Brethren and
Fathers of the Church, them,
and their Wives, Oecono-
micks: But yet shall beg
leave to transcribe a passage out of Luthers Col-
loquia Mensalia, which I desire our Marri-
ed Clergy would consider, viz. That one cause
of the unmarried lives of Priests (to wit, in
the Papacy) was, that the faults of the Priests
wives were offensive, so that when the Priests
should reprove the wickedness of others, then
the people would hit them in the teeth again,
and say, why did not they reform their own
wicked wives? And truly I could wish, that I
might have cause to say of all the Married Clergy,
and of all others in the state of Matrimony, as con-
fident, I am, I may say of many, Ye have no
need*

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need that I write unto you of Conjugal love and duties; for ye your selves are taught of God to love one another. To this purpose it was well advised by a Right Reverend Father of our Church, viz. the B. of W. to all such as his Lordship married, often to read over the Office of Marriage, that so they might the better remember and do their duties each to other. And truly I could heartily wish and beg of the Right Reverend the Fathers of our Church, that if ever they should revise our Liturgy, which even some good men desire, that the duties of Man and Wife, Parents and Children, Masters and Servants, might be appointed to be read on the Lords days (after the reading of the Commandments) out of the Epistle to the Ephesians, or Colossians, or both.

The second thing I desire to premise is, that I do not present you with a Regular and Scholastical Discourse, either of Marriage, or of the difference betwixt the Church of England and Rome, concerning the Marriage of Priests, or persons in holy Orders; but offer, as to the latter, some Collections out of Dr. Field his Fifth Book of the Church, Dr. Fulk and Mr. Cartwright their Annotations on the Rhemists Testament, on Matth. 8. and on the Epistles to Timothy and Titus, Mr. Perkin's his Demonstration of the Problem, Dr. John and Dr. Francis White concerning this Argument, and others, together with some of my own observations. The truth which is on our Churches side, is chiefly main-

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maintained, and the Church of Rome confuted by the Authority of the holy Scriptures. Bishop Hall in his Treatise of the Honour of the Married Clergy, page 124. observes, that the Church of Rome teaches contradictory to the Holy Scripture: The Spirit of God (saith he) saith, that a Bishop may be the husband of one wife; the Church of Rome says, a Bishop may not be the husband of any wife at all: The Spirit of God says, Marriage is honorable amongst all men; the Church of Rome says, Marriage is dishonorable to some: The Spirit of God says, to avoid fornication, let every man have his wife; the Church of Rome, like a quick-huswife, says, some Order of men shall not have a wife, though to avoid fornication. So that as another Author notes, amongst them, Marriage only, and not Fornication, is inconsistent with the dignity of a Clergy-man; and that Fornication has been allowed to Priests and Fryers, in compensation for their restraint from Marriage; three or four Whores, as part of their spiritual Preferment: And probably such foul Positions and Practices, made Luther so zealous for Matrimony. I took a wife (said he) therewith to upbraid the Devil, and to confound the whoring in Popedom; and in contempt of that nasty Letchery in Popedom, which is very great and abominable, Luth. Col. Mens. The same Author tells us, that under Pope Julius, was exercised an abominable Letchery and Whoring in Rome. At the

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the same time, *saiſt he*, was a Cardinal that had a married wife; the which being known, he was contrained to forſake her, but in leſs than a years ſpace he took her again: Now when the Cardinal dyed, his wife wept bitterly, and ſaid, *ſhe had an honeſt husband, who contented himſelf with one woman*: The Citizens of Rome wondering to hear the ſame, cryed, *O Sancta Maria!* for, ſays Luther, Chſtity in thoſe people is rare Veniſon.

And as we have the holy Text on our ſide, ſo have we the Fifth Canon of the Apoſtles, the teſtimony of Paphnutius a holy Biſhop; and with him concurred the whole Council of Nice, the Sixth Council of Conſtantinople, Can. 13. and the practice of the Greek Church to this day, ſo far as to juſtifie the lawfulness of Priests officiating about the holy things of their Function, notwithstanding their being married.

And further, to juſtifie our Church and the practice of our Clergy, we have the Conceſſions of many of our Adverſaries, as Franciſcus a Sancta Clara obſerves, that the Celibacy of Priests is not de Jure divino, but by the Law of the Church; and that the Pope may diſpenſe therewith, and ſome ſay doth diſpenſe with the married Clergy in the Greek Church; and others in his name, 'tis ſaid, have made Overtures of the like favour to the Engliſh Clergy; and in caſe they would be his dutiful and obedient Sons, he would be an Indulgent Father to them.

Laſtly,

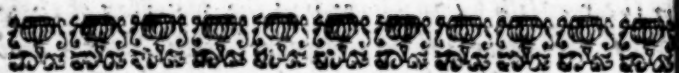
To the Reader.

Lastly, It is worth the consideration, on our behalf in this matter, that some of the best men of the Church of Rome, such as Espencaus, Eneas, Sylvius, Polydore Virgil, Erasmus, and others, have desired that the Law of forced Celibacy might be taken away, to prevent the great scandal that is given by the filthy lives of the Clergy. Forasmuch then as the English Clergy have had the possession of their wives for above a thousand years after Christ; and again, have had them restored to them by Law at the Reformation, they have no reason to quit their so just and ancient Rights, and with one half of themselves; and to be contented with Lemans, instead of Wives; and Nephews in room of Sons. I shall dismiss thee, Reader, when I shall have told thee, that the fig-leaves wherewith the Romanists seek to hide the nakedness of their Church in this cause, are easily blown away by Dr. Field of the Church, Dr. Francis White his Defence of his Brother Dr. John White, by Bishop Hall his Treatise of the honour of the Married Clergy, and by Calixtus in his Book de Conjugio Clericorum: And when I shall have begg'd thy pardon for the many faults thou maist possibly find in the Composing, Transcribing or Printing of these few sheets. Farewel.

Thy Friend to serve thee,

July 1. 1673.

T. H.



ERRATA.

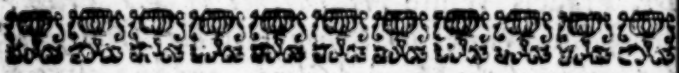
Pag. 10. line 6. for *παρρησιαν*, read *παρρησιαν*. lin. 8. after *παρανομιαν*, add *ἢ*.

P. 24. instead of *Fryer Menolein*, read *Menotein*.

P. 28. instead of *married married*, r. *married persons*.

P. 66. instead of *Matrimony*, read *Maimony*.

P. 74. In the Margin, for *Doctrine*, r. *Demonstration*.



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CHAP. I.

Of Marriage.



GOD at first did not make a Pair, a *Male* and a *Female*, in Mankind, as he did of the rest of living Creatures ; but he made the one of the other, the Woman of the Man ; and thus *Male and Female created he them*, for to continue the Species by propagation, and to be a mutual help and comfort each to other. The Angels, which each fill a Species, and are *à posteriori* Eternal, were not made *Male* and *Female* ; and therefore the Heathens, who fancied their Deities, *Male* and *Female*, and worshipped many Gods, and many Goddeses, must be conceived to have worshipped dead Men and Women. The difference of the Sex was made for the supply or remedy of our Mortality.

When we shall come to be like the Angels of Hea-

Heaven, then we shall neither Marry, nor be given in Marriage. Meat, Drink, Cloathing, and Marriage, are all provisions only for this state. In the Regeneration, there shall be no further need or use of them.

Our Creator made the Woman of the Man, to shew the near Union and Conjunction which should be betwixt the Man and his Wife. 1. God himself made the Woman, as of the Man, so for the Man, for his Comfort and Benefit, and to be one flesh with him. And since *Adam* had his Marriage ordained and celebrated by God himself in Paradise, and in the state of Innocency; Who are they that dispute against God, against his Ordinance and Institution? Such as of old, *Montanus* and *Marcion*, who condemned Marriage as uncleanness; and such as St. *Jerom*, who spoke unbecomingly of it; such as *Papists*, who forbid Bishops and Priests to Marry, and rather tolerate them the having of a *Concubine* than a *Wife*.

I cannot prefer the Woman before the Man absolutely, although it be granted, she was made after the Man, and of the Man, and not of the common Earth immediately. And that Anatomists tell us of a finer Structure in the Body of the Woman than of the Man. For the Holy Scripture tells us, That *the Man was not made for the Woman, but the Woman for the Man*; and therefore sure the Man is the Head of the

the Woman, and to be preferred before her. The Light of Nature taught the very Heathens to preter the *Male* before the *Female*. When the Poets would shame men, they call them *Women*. We read in *Homer's* Illid. B. 'Αχαιῖδες ἔκ' ἐτ' ἀχαιῶι. In *Virgil* his *Æneids*, B. 9. *O mere Pbrygia neque enim Pbruges*. So *Persius* uses the word *Troiades*, Sat. 1. instead of *Trojani*.

Good reason then that Wives should be subject to their own Husband ; and that that Law of *Abasuerus* should be an Oecumenial Law, viz. *That every Man should bear rule in his own house*.

The Holy Ghost in Scripture, 'tis observed, gives three Reasons of the subjection of the Wife to the Husband.

First ; Because that *Adam* was first formed, then *Eve* ; whereas other Creatures were created the Male and the Female together at the same time, 1 *Tim.* 2. 13.

Secondly ; Because the Woman was made to be a meet help and comfort for the Man, 1 *Cor.* 11. 9.

Thirdly ; Because the Woman was made or built out of the Man, 1 *Cor.* 11. 8.

And as a sign of the subjection that was due from the Wife to the Husband, the Women in Eastern Countries us'd to wear a Vail on their Heads, and over their Faces, and in so doing, the Wife was said to have power on her Head,

because she had a Vail, which did signifie that she was under the power of her Husband, and therefore she is commanded to fear her Husband, Ephes. 5. 33. Which, saith Reverend Mr. Bains on that place, did meet with the lewdness of many Women, that think it their glory to know no awe; for pleasing, they stand on no such points; if they like not, they may leave, say they, let them get others do it better; to their Husbands moved, they will not stick to bid them go walk themselves: For fearing them they cannot; why should they make such bull-beggars of them, they are their Wives, not their Slaves? Should they be pointed at for Sheep all the Town over? These things (saith he) the Devil will round you in the ear with; But know, that you had better be God's Sheep, than the Devil's Shrews. --- So he.

And Mr. John Robinson, in his Essayes, p. 126 saith, If the Husband pass the bounds of wisdom and kindness, yet must not she shake off the bond of submission; but must bear patiently the burthen which God hath laid upon the Daughters of Eve. The Woman in innocency was to be subject to the Man; but this should have been without all wrong on his part, or grief on hers; but she being first in transgression, hath brought her self under another subjection; and the same to her grievor, &c. in regard of her Husband, often unjust, but in regard of God, alway most just; who hath ordained that her desire should be subject to her Husband, who by her seduction be

came subject to him. And albeit, many proud Women think it a matter of Scorn and disgrace thus to humble themselves to God and their Husbands, and even glory in the contrary; yet they but glory in their shame, and in their Husbands shame also; and whilst they refuse a cross, chuse a sin of rebellion, both against God and their Husbands. Which shall not escape unpunished from God, though many fond Husbands nourish them therein, and by pampering and puffing them up by delicate Fare, costly Apparel, and Idleness, teach them to despise themselves and all others. So far my Author.

And let me here have leave to say, That the pride & peevishness of some Wives to their Husbands in our dayes, hath brought an ill report on Matrimony; and 'tis to be feared, hath frightened many from the remedy of Marriage, into the Disease of Adultery and Uncleaness. If Wives would, by their discretion, and by their meek and quiet Spirits, they might gain their Husbands love and affection, and they might do this kindness for those of their Sex that are unmarried, they would raise and quicken the Market, so that Tradesmen that are well stock'd with Daughters, should not have cause to complain that their Daughters are the veriest Drug they have about them. Let the Wife make it her business to please her Husband in lawful things, and to the rest of her Endowments, of

Parts, Parentage, Beauty, Education, Portion, add that which makes the rest, That they are not meer Cyphers in comparison and account; namely, Let her study to frame and compose her self what may be, *viz.* lawfully, to her Husband, in conforming her Manners to his. And let not the Husband delight to domineer over his Wife, or please himself in shewing alwayes his Authority, (*which none but fools will do*, saith Mr. J. Robinson). Nabal was, according to his Name, a very Fool, that was so churlish; that neither Wife nor any body else could speak to him. It was *Abigails* wisdom to bear patiently with him; as it was the wisdom of *Socrates*, that taught him to bear with his *Zantippe*, her daily home-brawlings, and thereby learned him to converse quietly and patiently with unreasonable, perverse, and peevish persons abroad.

The Husband should be able alway to guide, counsel, and direct the Wife, to go before her as a man of knowledge. *His Wife he should use as a Comfort and Helper, not, (saith Sir Walter Rawleigh) as a Counsellor. When Adam in Innocency, (he observes) and Solomon, the wisest of Temporal Princes, took counsel of their Wives, they both miscarried; no such wonder as lamentable then that other men have been so allured to so many inconvenient and wicked practices by the persuasions of their Wives, or other beloved Darlings. If Adam in the state of perfection, and Solomon*

the Son of David, God's chosen Servant, and himself a man endowed with the greatest wisdom, did both of them disobey their Creator by the instigation, and for the love they bear to a Woman; It is not so wonderful, &c. that others have done the like. So he.

CHAP. II.

Of the Marriage of Persons in Holy Orders.

MArriage is honourable amongst all; our Saviour graced a Wedding with his presence at *Cana in Galilee*, *John 2.* and there manifested his Glory, by working that Miracle, of turning Water into Wine: By which those who enter into that state, might be put in mind, that their sorrows should be turned into joys. The Apostle *St. Paul*, *Ephes. 5. 32.* makes Marriage a Mystery, and to set out the relation and love 'twixt Christ and his Church. And lastly, 'Tis thought Heaven is set out in Scripture by a Marriage-Feast, *Mat. 22.* and the Joys of Heaven represented by the joys of a Wedding, *Rev. 19.* The *Nazarites* that were whiter than Snow, by reason of their vow of Holiness, were not defiled by their Marriage,

Of the Marriage of Priests.

The High Priest under the Law, was not forbidden to Marry, onely he must have a Wife so and so qualified. *Aaron* the High Priest; the Saint of the Lord, a Type of our Lord Christ, was Married, and the High Priest-hood annexed to his Family, and entail'd on his posterity. It is made a Character of *Antiochus Epiphanes*, or *Epimanes* rather, that he should not regard Women, or desire Women, in the Old Testament, *Dan.* 11. 37. And 'tis made a mark of the Antichrist, and branded for a Doctrine of Devils, (according to our Translators) to forbid to Marry in the New Testament, *1 Tim.* 4. 1, 3. And as Priests and Prophets under the Law might lawfully marry, so might the Holy Apostles and Ministers of our Lord and Saviour under our Gospel. *St. Peter* the first, or chief of the Apostles, as to a primacy of Order, was of this Order himself. And *St. Paul* asserts his right and power to lead about a Wife or Sister, as well as *Cephas* or *Peter*, and other of the Apostles of Christ.

The Scripture foreseeing (saith a Reverend Author) *the frensie of this Heresie, (viz. of forbidding marriage to Priests) made the Wall higher and stronger, of the lawful marriage of the Ministry; for besides the places wherein generally it*

is (without all exception) permitted to all Orders of men to Marry; it speaketh especially of the lawful use of Marriage in the Ministry. It speaks particularly of their Wives, likewise of their Children: which we remember not to be done in any other estates; onely of the Kings it is said, That they should not marry many Wives: Wherefore the Ministers having not onely the common evidence which all other men have to hold their Wives by, but also certain Specialties, and special Charters, whereby the quiet and peaceable possession of them is warranted. it is evident that the Popish Court, which impleadeth them, and condemneth them for their Wives, is a lawless Court. So Mr. Cartwright, in his Answer to the Rhem. Test. Annot. on St. Mat. chap. 8.

And amongst the Canons ascribed to the Apostles, it is decreed, Can. 5. If any Bishop, Elder, or Deacon, under colour of Religion, or reverence, put away his Wife, let him be separate from his Ministry; if he abide in that mind, let him be deposed.

This Canon (saith the aforesaid Author) is of a contrary spirit to you; for you sever men from their Wives, that sever themselves to the Ministry; and it severeth men from the Ministry, that sever themselves from their Wives, under pretence of the Ministry.

Again, Mr. Perkins, in his demonstration of the Problem, testifies, That the Marriage of the Clergy,

Clergy, for the space of 300 years after Christ, was a thing alwayes freely allowed without prohibition, or vow of perpetual continency.

Athanasius in his Epistle to Dracontius, saith, πολλοὶ ὃ ἔτι ἐπισκόπων οὐ ἡ γαμήλιασι, μοναχοὶ ὃ πατέρες τέκνων γέγονασιν. ὥσπερ καὶ ἐπισκόπους πατέρας, τέκνων καὶ μοναχούς ἐξ ὁλοκλήρου γένους. τυγχάνοντες. And there are many of the Bishops, saith Athanasius, that have not married; and contrariwise, many Monks we see daily become Fathers of Children. Again you may observe many Bishops to be Fathers of Children, and many Monks that have not sought to see their own Generation; for this is lawful, and the other is not forbidden, but every one as he liketh, let him undertake to live. And whereas we read, saith the Decretal, c. 56. That the Sons of Priests have come to the honour of the Papacy, we must not understand them to be begotten by Fornication, but by lawful Marriage, which was lawful for the Priests every where, until the time of prohibition; and in the East Churches is lawful to this day: The singleness of Priest-hood was instituted, because of the poverty of the Churches wanting sufficient means to maintain many families of Bishops, Priests, and Deacons, D. 28. c. d. Syr.

Pope Siricius, about the year 385. forbade Priests Marriage in the Western Church. But that Decree had no Universal Admission in the Church until the time of Pope Hildebrand 1007.

And

And 'tis observed that Bishops and Priests married in *England* until *Anselms* time, that is, about 1100 years after Christ, no Law forbidding them. 'Tis an observation of *Balsamon* on the 5th Canon of the Apostles, that it was lawful before the 6th Synod in *Trullo*, for the Bishops to marry and have Wives, yea after they had received that dignity. And for my part, I think, Arch-Bishop *Crammer* the Martyr, no less a Saint, though once or twice married, then if he had lived single. Arch-Bishop *Parker* also, as I have read, was a married Man; and our Church, since the Reformation, never forbad any of her Fathers or Children to Marry, *eo nomine*, or else they could not be Presbyters, Priests, Bishops, or Arch-Bishops.

It was smartly replied by Dr. *Featley*, when some had charged it on the Puritans, that they were *Calvinistæ tantum non in Sabbato*, that their Adversaries were *Papistæ tantum non in uxoratu*. Certainly Bishop *Mountague* of *Norwich*, Bishop *Wren*, and Bishop *Cozens*, were all Canonical Men, and yet all Married. And Bishop *Land* was one of the first that for a while was thought to discountenance Marriage in men of Holy Orders, saying, *That in disposing of Ecclesiastical Preferments, he would prefer the single Man before the Married, supposing the Abilities of the Persons were otherwise equal*. But Dr. *Heylin*, that wrote his Life, tells us, by what means
and

and method, he sought to procure other apprehensions of him; namely, by negotiating, not long after, a Marriage between Mr. *Thomas Turner*, one of his Chaplains, and a Daughter of *Windebank*, his old Friend; and he officiated the whole service of their Marriage in his own Chappel, at *London-House*, joyning their Hands, and giving the Nuptial Benediction, and perfecting all other Ecclesiastical Rites which belong to the Solemnization of Matrimony by the Rules of this Church. *D. H. in his Life*, p. 212.

I acknowledge that the Papists urge against the Marriage of our Clergy, the ill manners and lives of their Children. I confess I cannot tell of any one of our married Clergyes Wives, that can match that Whore, who, they say, was the Mother of *Gratian*, *Petrus Cornestor*, and *Peter Lumbard*; yet doubtless there have been famous men who have been Children of Bishops, the Fathers of the Church, and of others in Holy Orders. Bishop *King*, late of *Chichester*, was the Son of Bishop *King*, sometime Bishop of *London*. Bishop *Hall*, late of *Chester*, was the Son of Bishop *Hall*, Bishop of *Normwich*, whose Works praise him in the Gate. And it hath been observed, that five Knightly Families descended from Arch-Bishop *Sands*, Arch-Bishop of *York*. One of the greatest blots in our English Bishops Escutcheons in this matter is, that

Sir

Sir *Toby Matthews*, a great Son of the Church of *Rome*, was a Son of Arch-Bishop *Matthews* of *Tork*.

Let me add, for the honour of our Married Clergy, that Sir *Francis Drake*, that famous Sea Captain, was the Son of a Minister in *Devonshire*.

Many at this day have attained to the honour of Knighthood, who owe their Estates to Bishops and Arch-Bishops : And 'tis no abatement to their Honour, that the late reverend and renowned Bp. of *Chester*, Bp. *Wilkins*, his Mother was the Daughter of a Minister, viz. Mr. *John Dod*, a man famous in his Generation for Piety, and a learned Man, and who taught that excellent Critick of *Christ-Church*, Mr. *Gregory*, and the great Bishop of *Winchester*, Hebrew.

It cannot be denied, that most of the Antient Writers cry up the excellency of Virginity ; and that divers of the Fathers pleading for the singleness of Priests, do detract from the due praises of Marriage.

So *Siricius* stuck not to say, *That they that are in the flesh, that is* (saith he) *in Matrimony, cannot please God.*

And *Ambrose*, *Offic. Lib. 1. Cap. ult.* will have the Priests to be pure from Marriage, and to be contaminated by Marriage. But the blessed Apostle *St. Paul*, a greater than these, allows a Bishop to be the Husband of one Wife, that is,
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one who liveth chafily with one Wife alone at one time. And whereas fome would oppose Marriage and Chafity, the fame Apoftle, in *Titus* 2. 4, & 5. teaches us, that Wedlock and Chafity are not divorced or separated each from other, but may dwell together in the fame Houfe and the fame Bosom, exhorting *Titus*, to teach the young Women to be sober, to love their Husbands, to love their Children; to be discreet, chaf, keepers at home, good, obedient to their own Husbands. That which the Apoftle *Paul* faith, in *I Cor.* 7. That 'tis good for a man not to touch a Woman, is to be interpreted, 'Tis not expedient, viz. that if a man have the gift of continency, and with particular refpect to the Christian Church in that time of Persecution; for the Apoftle faith, *Nevertheless to avoid Fornication, let every Man have his own Wife, and let every Woman have her own Husband*, Verſ. 2. of the ſame Chapter.

And *Papbnutius*, a good Man, and a Biſhop in the Council of *Nice*, though himſelf a ſingle Perſon, named an honeſt Matrimonial Conjunction, a Godly Chafity.

The Celibaty, or ſingle-Life of the Clergy, and others in the Popedom, hath hindred much good, and given great occaſion to abominable ſins.

St. Ulrich, Biſhop of *Auſpurgh*, in an Epiſtle which he wrote, complained of a fearful Spectacle at *Rome*; namely, that after Pope *Grego-*

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ry had decreed and confirmed the unmarried kind of Life, he intended to fish in a deep Pond at *Rome*, hard by the Monastery of the Nuns; the Water of the Pond being let out, they found more than six thousand Heads of Children, which had been cast into the Pond and drowned; these were the fruits of the unmarried life: Whereupon Pope *Gregory* amazed at the sight, abolished that Decree concerning the unmarried kind of life; but the succeeding Popes decreed the same again.

And in the Monastery of *Newburgh* in *Austria*, where there had been Nuns who were displaced for their ungodly lecherous doings, as my Author saith, when the *Franciscan* Fryers, who were set therein, intending to build, digged up twelve great Pots, in each Pot was a Carcase of a little Child.

We are told, that the Multitude of Bastards are so great at *Rome*, that they are constrained to build particular Monastries, wherein they are brought up, and that the Pope is named their Father; and that when any great Processions are held in *Rome*, the said Bastards go all before the Pope. If the Pope be accounted Father to all the Bastards, that may call the Whore of *Babylon* Mother, I suppose he may have as many Children every day in the year, as that Countess had at a Birth, namely, as many as there are dayes in the year.

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Our Histories tell us, That *John de Crema*, an Italian Cardinal, was sent over from Rome to England, with his bigness and bravery, to bluster our English Clergy out of their Wives; he made, 'tis said, a most gaudy Oration in the commendation of Virginity; and on the same Night at London he was caught in Bed with a Harlot. See *F. H. B.* 3. p. 23. But the Cardinal might far sooner and easier be permitted his Concubine or Harlot, than the English Clergy their lawful Wives, the Pope being Judge.

We find afterwards, that the Clergy paying a Fee or Fine to the Pope, were tolerated their Concubines: And this custom was so general, and thought so justifiable, that when one of the Priests pleaded he had no Concubine, it was answered strait, *Habeat si velit, solvat pecuniam*, He may have one if he will, let him pay his Money.

Yea, it has of late dayes been maintained, That Marriage in a Clergy-Man, is a greater sin than Fornication, if not than Adultery; and yet their Schoolmen, *Thomas* and *Scotus*, that in other things differ, agree in this, *That the single life of Priests, is not by Scripture prohibited, but by the Constitutions of the Church.*

What shall we say to these Men that make it a greater sin to break the Law of the Church, than the Commandments of God? Sure we are, no Scripture prohibits the Marriage of Priests

or Ministers of the Church. The Apostles were no more enjoyned to forsake their Wives, than their Father and Mother, House and Land; and that saying of our Saviour, *That whosoever did forsake father or mother, or house and land, or wife for his sake*, respected those that were not Apostles, as well as them that were. 'Tis well noted by our Church Historian, that *Enoch walked with God, and begat sons and daughters*: In which *Enoch*, saith he, met the threefold capacity of King, Priest and Prophet: He made not a Prayer the less for having a child the more; and let us be but alike holy with *Enoch*, and let others be more holy with *Anselm* and *Dunstan*, that opposed the marriage of the Clergy here in *England*. They say of the latter, that *he took the Devil by the nose*; how true that is I know not, but in this point, *forbidding to marry*, being a doctrine of Devils, 'tis true enough, that the Devil led him by the nose. If that place be urged, 1 Cor. 7. 33. where the Apostle saith, that *he that is married careth for the things of the world, how he may please his wife*. The Historian answers, *These things are vitia mariti, not matrimonii; uxoris, not uxoratus, flowing neither from the exercise of marriage, but only from the depraved use thereof, which by Gods assistance and mans best endeavours, may be rectified and amended*. So he.

That other saying of the Apostle in the same Chapter, *Defraud ye not one another, except it be with*

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with consent, for a time, that ye may give yourselves to fasting and prayer, and come together again, that Satan tempt you not, by reason of your not having the gift of continency, doth not justify the Popish Prohibition of marriage; for that Interdiction of the Marriage-bed is voluntary, by mutual consent of the parties, and temporary only, *durante bene placito*: But the Popish Prohibition is impulsive, by the power of others; and perpetual, to continue during their lives. *F.H.b.3.p.22.* Wo to them by whom so great offences and scandals come, as do daily in the Papacy, from the forbidding to marry. If marriage be a Sacrament, why should the Priest be Interdicted the use of it? and if it be uncleanness, as the *Marcionites* and *Manichees* taught, why are the common people, the Laity indulged it? There were, I know, the Scripture saith, *Mat. 19.12.* *some that made themselves Eunuchs for the kingdom of heaven*: But our Saviour hath laid upon his Disciples, whether Ministers or ordinary Christians, no such unnecessary burthen. If a man have the gift of continency, which is not a common, but a proper gift, he may receive it, but not in *Origens* sense, who allegorized other Scriptures, and 'tis said, took this in a literal sense; by the same reason we should cut off our right hands, and pluck out our right eyes, and dismember our selves, and destroy our bodies, lest they should be occasions

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and instruments of sin to us: But this way of interpreting those sayings of Christ in the Gospel, would be contradictory to God's Law, viz. the Sixth Commandment. The Apostle Paul saith indeed, *Mortifie your members which are upon earth*, which he expounds to be *fornication, uncleanness, evil concupiscence, &c.* But whilst the Church of Rome would compell her Priests and Nuns to be like the Angels of Heaven, *neither marrying, nor giving in marriage*, 'tis too apparent, they occasion many to be worse than Beasts, and to be delivered over to the unclean Spirit, or to be possessed with an unclean Devil.

It is marked, that those who have neglected the remedy of marriage, which God hath prescribed, have in vain used other means and methods of cure. In vain, as to the cure of Concupiscence, did St. *Ferome* strike his breast with stones, St. *Francis* embrace and kiss the snow, to cool himself, and quench this fire of Lust; and St. *Benedict* strip himself naked, and lie among the thorns. In vain do the Romish Priests and Nuns make Vows of *Celibacy*, or Single-life; they Vow that which is not in their power, that is, to live always single, and yet chastely; whereas the gift of continency is a proper gift, and rarely given. If they say, they will pray for this gift. But where hath God promised to hear such prayers, it not being necessary to salvation to

live chafte, without using the remedy. God gave not this gift to thofe he loved dearly, to *Mofes*, to *Aaron*, to *Samuel*, to *David*, to *Ifaiah*, &c. *Ignatius* and *Ambrofe* tell us, that all the *Apoftles* except *John*, were married; *Philip* the *Evangelift* had four Daughters; and *Platina* in the *Life of Cletus* the firft, faith, that *St. Luke* was married, and that his wife was in *Bithynia*.

'Tis a fond faying, an imagination of thefe mens brains, that the *Apoftles* had wives, but that after their undertaking the Office of *Apoftle*fhip, they never accompanied with them; they may as well fay, they left for ever all propriety in their children, in their houfes, in their fifher-boats: But we fee that they did not. *St. John* had his houfe, wherein he entertained the *Bleffed Virgin Mary* after the death of our Saviour.

Again; as to the Vows of *Monks* and *Nuns*, ordinarily they are made unwillingly, or without knowledge of what they do, and whether they fhall have power to contain. Men make their daughters *Nuns* at twelve years of age, and their fons *Monks* at fourteen, when they know not what *Concupifcence* meaneth, and which after kindling, burns more violently, like candles covered over with afhes, at laft break out violently into a flame. Witnefs the unchafte lives of many that are under this Vow of Chafteity.

stity. But if *they cannot contain, it is better* for them to marry than to burn; better break an unnecessary and unlawful Vow, than the Commandment of God; better a Priest, or Monk, or Nun, their Vow notwithstanding, marry, than to break the Commandments of God, and their Vow in Baptism. 'Tis horrid to think that the Popes forbid marriage, and permit or tolerate fornication and adultery in their Priests as a less crime than marriage.

Again, That although a man that hath had two Wives, be accounted irregular in the Papacy, yet he that hath had divers Concubines is not, as Pope *Innocent III.* declareth. If for the strengthening of their unlawful Vows, they urge that of the Apostle, *1 Tim. 5. 11, 12.* where he saith, *Refuse the young widows; for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have broken their first faith.* This may be answered from the context, namely, that younger widows should marry, and guide the house, and not be received into the Office of Deaconesses, of being servants to the Church, to relieve or look to the sick, and to succour the poor, because such persons, if they should make such a promise to the Church, to continue in that state all the days of their life, would be apt to break it, either by being wanton against Christ, committing fornication, or else would be under the power of their

husband, and so not be at liberty to serve the Church. Now therefore the Apostle concludes, that none should be receiyed into the Church as Deaconesses, under the age of threescore, at which time, saith one, the Vow of not marrying would be ridiculous. *Therefore the Pope and his Clergy, saith Dr. Fulk, admitting other widows or virgins to profess or vow Continency, do sin against the expresse Commandment of the H. Ghost. Nor was the want of Monasteries, and Monkish and Nunish Rules and Orders in the Apostles times, the occasion of this Prohibition or restraint: For, saith my Author, the Incontinency of Nuns and Monks in Cloysters, and under all your Rules and Orders, hath and doth daily give sufficient proof, that Lust will not be kept out by the walls of your Monasteries, nor by the Rules and Prescripts of your Orders. So then as the experience of some younger widows that had followed after Satan, was a sufficient reason to cause the Apostle to refuse all young widows to the Office of Deaconesses; so the experience of so many Milch Nuns, and filthy Monks and Friars, teach us, that no young persons are to be admitted to any Vow or Profession of perpetual Continency. Let me add here what the said Doctor hath out of Wierus de Præstig. Demon. l. 3. cap. 9, 11. edit. 3. That the Devil helpeth the Nuns in their abominable lusts, in divers Nunneries in Germany, namely, in the Province of Colen, where the Devil in the likeness of a Dog, was seen to fall upon them in*
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the day time, in most beastly manner, about the year of our Lord, 1558. also in the Nunnery of Nazanth in Colen, the Nuns in most filthy manner, suffered the same illusion oftentimes, in the sight and presence of many, anno 1564.

The state of the Church, saith Gerson Chancellor of Paris, is grown altogether brutish and monstrous; and should give an Item to the Overseers to enquire, whether the Cloysters of Nuns, be not become the Stews of Harlots — and who would think, saith the Author of the Triumph of Rome over despised Protestantcy, that so wise a man as Cæsarius Branchedorus could so far over-reach as to say, that the lusts of whoredom and gluttony, and other shameful enormities, had gotten such a head, that young men did pati muliebria, and Priests did facere virilia; and that their Nuns did, as it were, openly profess unchastity; and at last, that whosoever was noted to be a shameless Adulterer, or a wild Ruffian, that had lavish'd out all his Patrimony, anu, pene, ventre, was sure to betake himself to the Court of Rome as his Sanctuary. And again, Who could have looked for such language to fall from so grave an Author as Espenceus, that our Ancestors wish'd, that our Clerks should turn their wives into their sisters; but now our age turns them into Lemmans and Whores, and consequently their lawful issue into Bastards. And again, God hath taken away our sons, and the Devil hath given us Nephews; and

could imagine that so learned and ingenious a man as Erasmus would so far wrong his neighbours, as to say, that a number of Monasteries are so degenerated, that the Stews are more chaste, and sober, and modest then they.

The supplication of Beggars tender'd to King Henry VIII. assured him, that by virtue of the Sacred Votaries, there were a hundred thousand Whores in this our Nation. Fryar Menolem in the Pulpit cryed to the Clergy, *Ye my Masters of the Church, do not damn your souls: Ye have now Birds in the Cage that chirp to you by night; yt know my meaning, put them away.* So the Author of *Romes Triumph over despised Protestancy*, which some say was Bishop Hall.

Our Church Historian tells us, that King Stephen's fury fell most fiercely on the Dean and Canons of *Pauls*, for crossing him in the choice of their Bishop; for he sent and took their *Focaria's*, that is (*Roger Hoveden*) being Interpreter) their *Concubines*, and cast them into the *Tower of London*; where they continued many days, not without much scorn and disgrace, till at last those Canons ransom'd their liberty at a great rate, *F. Hist. Book 3. p. 27.*

From these premises, I hope we may safely draw this good and honest Conclusion, That marriage is not to be prohibited to a whole Order of men within the pale of the Church, neither directly, nor by consequence; and that 'tis

not

not expedient to suffer young men, and young maids or women to vow *Celibacy* all their lives.

It was piously said of Pope Pius the second, That for great causes Priests wives were taken from them, but that for greater causes they ought to be restored to them again: See Platina in the life of the said Pope.

It is better to marry than to burn, saith St. Paul; and the Canons of St. Paul's Church aforementioned, had much better have had Wives than *Focaria's*, Fire-makers, or Concubines.

How horrible is it that the Church of Rome doth hold, That 'tis much better, and less offence, for a Priest to use another mans wife, than to marry one of his own, after that he hath once accepted and married our dear Mother the holy Church for his wife during life.

But leaving such *Apoeryphal* Doctrine of the Romish Church, I come to the Canon of the holy Scripture, 1 Cor. 7. 2. To avoid fornication, let every man (and therefore Spiritual persons are not exempted) have his own wife, and every woman (and therefore Nuns are not interdicted) have her own husband, and to avoid fornication it is enjoined; and therefore all persons of both Sexes, who have not the gift of Continency, are bound to marry; nor can any Vow or Oath be *vinculum iniquitatis*, i. e. a Bond of Iniquity, and oblige against God's Law, which saith, *Thou shalt not commit Adultery*; and, It is better to marry

marry than to burn. Besides, if two Oaths be taken, and the one contradict the other, the first is obligatory, and not the second. Now all Priests and Nuns in Baptism vowed to keep all God's Commandments, and therefore the Seventh, *not to commit Adultery.*

Those Scriptures, *Be ye holy, for I am holy;* and, *Pray continually,* concern all Christians, as well as Priests and Professed persons; and therefore if they be interpreted to oblige from marriage, they oblige the Laity as well as the Clergy, to use the ordinary distinction. Besides, *Aaron* and his Sons, though married persons, were daily both morning and evening to attend upon the Sacrifice, and to burn Incense every morning, *Exod. 30. 7.* and this Incense was a Type of Prayer, which every Christian, whether married or single, is bound to offer up unto God daily. As for holiness, Matrimony is not inconsistent with holiness, witness *Abraham, Isaac* and *Jacob, Aaron* the servant of the Lord, and *Enoch* that walked with God, and yet did not forsake his wife and children; and 'tis observable, that the *Bosom of Abraham*, although a married person, is used to set out Heaven by in the Scripture. If Heaven had been set out by the Bosom of any Saint in Heaven, that had always led a single life on earth, what triumphs would *Rome* have made on that occasion. And whereas 'tis said, *Rev. 14. 4. Those that follow the Lamb*

Lamb whithersoever he goeth, these are they which are not defiled with women, for they are Virgins. Certainly Christ is followed whithersoever he goeth, not only by the blessed Saints that have led a single life, but also by married persons, as Patriarchs, Apostles, Martyrs, and innumerable others, as the Scripture speaketh, 2 Cor. 5.6. 1 Thess. 4.17. And the Apostle speaks of all kind of true Believers, 2 Cor. 11.2. These are bought from among men, to be first-fruits unto God and the Lamb; these are dedicated, as first-fruits used to be, unto God. They are called ('tis thought) *Virgins*, because they adhered to Christ, when the Whore of *Babylon* had made all the Kings and Nations of the earth drunk with the cup of her fornication. It is conceived this place may have reference to those Israelites that were inticed to Idolatry by the Midianitish women; and 'tis frequent in Scripture to call, or compare Idolatry to Adultery or Fornication; because God's people are betrothed and married unto him, he is their Husband, and they his Spouse, and when they go after Idols, they are said to give God a Bill of divorce, and to go a whoring after other gods. Or, as Dr. Hamond on the place, *These are they which had kept pure from all the heretical Gnostick corruptions of uncleanness.* Where there is neither spiritual nor carnal Fornication or Adultery, there is no defiling with women; for the marriage-bed in Scripture

Scripture-Dialect is the bed undefiled, and to the pure all things are pure. The unbelieving husband, is sanctified by the believing wife; and the unbelieving wife, by the believing husband, and therefore are their children holy. If marriage was filthiness, or uncleanness, or a vice, or that married persons could not please God, doubtless the H. Ghost would never have said, *Marriage is honorable amongst all*, and therefore amongst Clergy men; nor would our blessed Saviour have been born of a Mother, though a Virgin, yet espoused and married to a husband, namely to *Joseph*. *Marriage, one saith, fills earth, and Virginity heaven*; but if there were no Saints in earth, how should there be any in heaven? if earth were empty, how could heaven be full of Saints? He did not commend his Sex that said, a woman was a necessary evil; for how evil then must man be deemed, for whom such an evil is necessary? and I take him to be a fool as well as mad, that being asked, whether he was married? he answered, *He was never so mad yet*; for I dare say, there are more made sober than mad by marriage. I presume, that Hypochondriacal Melancholy, a species of madness, doth more seise and distract single, than married married persons. And confident I am, as one saith, that the Patriarchs did converse with many wives more chastely, than many do now adays with one; so that many live now more

more holily and chaste in Wedlock, than others in their Cloysters and Cells. And if when a voyce from heaven calls to single persons, whether man or woman, whether Ecclesiastical or Temporal persons, *Let every man have his own wife, &c.* Let them not say or reply, I do not meddle with any state that is common or unclean. If they should, I reply to them again, *What God hath cleansed*, or rather always accounted a pure, holy and undefiled estate, that call not thou common or unclean.

CHAP. III.

Qualifications requisite in them that marry.

AS for the Qualifications of a Husband or Wife, I would advise all to look at *true Religion* in the first place, that those that marry, may be said to marry in the Lord. If I mistake not, this was that King *James* advised Prince *Henry* unto, v. B. Δ. 2 b.p. 72. &c. When *Solomon* married the Daughters of a strange god, then he fell to tolerate, if not to worship their Idols.

Next to Religion, I should commend a *Suitable Disposition*, and a *Conformity in Manners*,
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that man and wife may delight in the society and converse one of another. And as I would not have a man or woman marry meerly or chiefly by their eyes or fancies; so neither would I advise a marriage betwixt those that have an averfness or antipathy at first sight each to other. I would have a natural, free and unenforced affection before marriage. When there is no other affection 'twixt parties than what is the fruit of *Ratiocination*, or *Syllogisms*, I would never perswade a marriage: Syllogistical love, such as is raised thus:

Every man must love his wife:
But this woman is my wife;
Therefore I ought to love her.

And so on the part of the woman in reference to her husband.

Every woman must love her own husband:
This man is my husband;
Therefore I must love him.

I say, this love goes so far about, that it is like to be long before it bring home affections. Nature is always at hand, and natural affections are up at first view; but Reason, Religion and Grace too, are sometimes to seek, or held off at distance by Passion. 'Tis true notwithstanding,

standing, that those that match meerly by the eye, many times meet with their match, an eye-fore, or a very thorn in their eye; and that beauty which was a Loadstone to attract their love, proves a snare to others, and a torment to themselves, whilst it draws others eyes to the same object, and occasions jealousy. And if neither of these happen, as oftentimes both do, yet a disease, a sickness, or at least old age changes the beautiful *νόσφι*, into a *Chaos*; and the most lovely countenance, into an object in which thou wilt say, *I have no pleasure.*

Next, let me advise you not to marry by the ear, not for honor, or great parentage, and noble Titles; for these without virtue and money, are of small value, an empty sound, a tinkling cymbal, yea, more discord than harmony for the most part in such matches, and hence ordinarily is the worst sort of marriage-musick. Imparity in birth and parentage makes odds, where all should be even; the one oft lords it in this case, and the other is but a servant, and a servant to to their fellow yoke-fellow, a servant, underling to all their high kindred, and often despised by their own servants. 'Tis in such families oft as 'tis in the Family of Hawks, the males are the underlings, and the females have the respect, the glory, the mastery.

I should further advise, not to marry by the hand or weight, meerly for money: To marry the

World or Mammon, this is next to marrying the Devil. 'Tis true, a wise Counsellor advised his Son *to marry a wife with something, because nothing could be bought in the Market without money*: Yet a match meerly for money, is not of Gods making, nor mans making, God never appointed, nor ever approved of such matches; and I have seen a Picture of three marriages, one said to be made by God, another by Love, and a third by the Devil, and this third in the Picture was, when two old covetous wretches married together, that they might joyn house to house, land to land, and bag to bag. It was well observed by Mr. *Herbert Palmer*, in his little piece of making Religion ones business, that he never found in all the Scriptures, amongst all the ends of marriage, that God ordained marriage to make one rich. And if so, then if we will make that the chief end of marriage, which was never by our Maker and the Author of marriage, intended or designed any end at all, how much are we degenerated! how have we degraded our selves, and sunk Gods Ordinance into earth, mire and dirt! If I mistake not, the *Jews*, and our Ancestors the *Saxons*, used to purchase their wives with gifts or dowries: Hence the custom with us, of laying Gold and Silver upon the Book, in the Solemnization of Matrimony, and the Minister's giving it to the Bride; and perhaps also those words in the Office appointed

pointed on the mans part, *with all my worldly goods I thee endow*; and the money given at that time, was an earnest of the rest. A good wife at any rate, is a good bargain. I had much rather give money to buy a wife, then sell my self to purchase a rich one. *Intolerabili nihil est quam femina dives*: he that marries for 100 s. & 1000 s. a 100, a 1000 to one but he is overwiv'd. As he that marries above himself for honour, is like a ship that hath too much sail for its ballast; so he that marries below himself for money, is like a ship over-laden, that hath too much burthen for its sails, and so is in danger of sinking. *They that will be rich, fall into temptation, and a snare, and into many foolish and dangerous lusts, which drown men in perdition.*

Well then, marry neither only or chiefly for beauty, by the eye; nor for honour, by the ear; nor for money or wealth, by the hand; but find out a meet helper, a suitable yoke-fellow, one whom you are sure you shall love, because you do love her, and that too for her Virtues and Qualifications, so decently lodged, that you cannot but be pleased to dwell with them.

To conclude this particular about the choice of a wife, and conversation with a wife, let me mind you what Wisdom it self adviseth, namely, *To marry in the Lord*, A woman that feareth God, or a meek and quiet spirit, in whose

lips is the Law of kindness, in whom your heart can safely trust, a good housewife, that will look well to the ways of her household, and will not eat the bread of idleness, *Prov. 31.*

And that you may hope for such a blessing, the greatest earthly felicity; for your preparation to marriage, take King *James* his advice to his Son Prince *Henry*, *Keep your body clean and unpolluted, till you give it to your wife, to whom only it belongeth; for how can you justly crave to be joyned to a pure Virgin, if your body be polluted? why should the one half be clean, and the other defiled?*

As for the time of your marriage, defer not to marry till your old age; for marriage was ordained to quench the lust of youth. Marry not a woman unable, either through age, nature or accident for procreation of children; neither marry one of known evil conditions, or vicious education; for the woman is ordained to be a *helper*, and not a *binderer* to man. Add hereunto as accessions, as that wise Prince adviseth, if they may be had, *Beauty, Riches, and Friendship by Alliance* in your marriage; because Beauty encreaseth your love to your wife, contenting you the better with her, without caring for others; and Riches and great Alliance, do both make her the abler to be a helper to you: Marry especially to one of your own Religion, weigh and consider how you and your wife can be one
flesh,

flesh, and keep unity betwixt you, being members of two opposite Churches : Disagreement in Religion brings on with it, disagreement in manners. *When you are married, saith the Royal Author, keep inviolably your promise made to God in your marriage; and for your behaviour to your wife, the Scripture can best give you counsel therein : Treat her as your own flesh, command her as her Lord, cherish her as your helper, rule her as your pupil, and please her in all things reasonable, but teach her not to be curious in things that belongs her not. Ye are the head, she is the body; it is your Office to command, and hers to obey, but yet with such a sweet harmony, as she should be as ready to obey, as you to command; as willing to follow, as ye to go before : Your love being wholly knit unto her, and all her affections lovingly bent to follow your will. Three Rules he especially gives the Prince concerning his wife; Hold her at the Oeconomick Rule of the house, and yet all to be subject to your direction — Keep carefully good and chaste company about her; for women are the frailest Sex — And be never both angry at once, but when you see her in passion, you should with reason danton yours. B.Δ. 2 b. p.82.*

CHAP. IV.

Of Children.

ONe great end of Marriage, is the peopling the world with mankind, especially planting the Church with a holy Seed; because men and women, the individuals, dye, they seek lawfully and rationally, by marriage, the conservation of their kind; and because men cannot avoid death, and live ever here, they seek to live after death in their posterity; when they are dead in their own persons, they have a kind of Resurrection in their children. Good and bad, Saints and sinners, and those of both Sexes too, are desirous of children; *What wilt thou give me, saith Abraham, seeing I go childless? and this Eliezar of Damascus, a stranger, born in my house, is my heir; and, Give me children or else I dye, said Rachel.*

Encrease and multiply, was one of Gods first blessings to his Creatures, after their first creation. *Fruitfulness* is generally reckoned a blessing, as *Barrenness* a curse in the holy Scripture. God our heavenly Father, that hath the key of the clouds, he keeps the key of the womb: he opened *Sarabs* womb, that she conceived a Son in her old

age, and he fast shut up all the wombs in *Abimelech's* Court. Hence it is, that children are an inheritance of the Lord, and that it is accounted one of God's prerogatives, that he maketh the barren woman to keep house, and to be a joytul mother of children. And therefore because the Patriarchs and Saints of the Lord were thus perswaded, they made their humble addressees and petitions at the Throne of Grace for children.

The *Jews* tell us, that *Abraham* and *Sarah* put up their joynt prayers to God for a Son; so did *Hannah* the Mother of *Samuel*, and we may probably guess, *Zachary* the Father of *John the Baptist*, whilst he ministred in the Temple and prayed; for we read, *Luke* 1.18. the Angel *Gabriel* said to him, *Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth, shall bear thee a son, and thou shalt call his name John*: And truly, if God give a child in answer to prayers, 'tis to be hoped, that such child will answer the Parents prayers, and prove a blessing; and so did *Isaac*, *Samuel* and *John the Baptist*. I confess, that sometimes wicked men, who are described to be such, as call not upon God, have their fill of children, *Psal.* 17. 14. and again, that *they send forth their children like a flock*; yea, *and their children dance*, *Job* 21. 11. But yet I say, that children that are the fruit of prayers, are usually a double blessing; when as

children bestowed on wicked Parents, who pray not for them, oft-times prove a dismal curse to them. In the one sort, God, as it were, lights in his servants Families a Candle, that their names be not put out in obscurity: In the other, he permits a fire to be kindled, and that to a kind of wild-fire, which soon consumes the whole house, with the timber thereof, and the stones thereof. 'Tis a blessing to be fruitful, and to have our name continued; on the contrary, 'tis a curse to be barren, and to have our names blotted out; and therefore God provided, that if the elder Brother dyed childless, the next Brother was to raise up seed unto his Brother, and that was to be called after his Brothers name.

The causes of Barrenness, are oft-times:

1. *Disobedience to Parents*: 'Tis just and equal that they should dye childless, that do not honour their Parents, by whom, under God, they had their own Beings, Births and Lives.
2. *Adultery and Uncleaness*: Those who lie with other mens wives, are punished with Barrenness in their own wives.
3. *Notorious Wickedness, and obstinate Rebellion against God*: When a man is wicked over-much, well may God in wrath say, *Write this man Childless*: or, there shall no more of this mans seed be sown; and *Job 18. 19. He shall neither have son nor nephew among his people, nor any remaining in his dwelling.*

4. *An inordinate desire of great things in this world, and of the continuance of our Name and Family, Psal. 49.*

5. *Persecuting of Gods Saints and Servants, or afflicting the poor and needy, Psal. 109. 13. Let his posterity be cut off, let his name be wiped out.* Certainly on the other side, Fruitfulness is a blessing; and as a good Wife is the best Earthly blessing without us, so are Children a special gift of God. See *Psal. 113. 9. & Psal. 127. 3, 4. Children are an heritage of Jehovah; the fruit of the womb his reward, or wages.* Hebr. As Barrenness is threatned and inflicted sometimes as a curse, so is Fruitfulness promised and bestowed as a blessing; and yet God will be sought unto for this blessing. So did *Abraham* seek God for a Son, and obtained him: After *Isaac* had lived with his wife twenty years childless, they both (say the Jews) went to the Mount *Moriah*, and prayed there for a child, and God heard them.

I should not advise *Polygamy*, as a means to be fruitful, and to multiply our Progeny. One wife seems enough, and often too much for one man to govern; and 'tis observed, that some who have allowed or indulged themselves the liberty or licence of many Wives, have had the fewest Children. *Solomon's* Wives and Concubines made up a thousand, and yet we read but of three Children he had by them all.

2. Next to Prayer for Children, let me advise a serious resolution to bring up your Children which God shall bestow on you, in the nurture and admonition of the Lord; resolve you and your Children will serve the Lord. Endeavour to be able to say to God at last, when you come to give account of these Talents, *Of all thou hast given me, have I lost none*: There is never a son or daughter of perdition amongst them, not a *profane Esau*, or a *curst Cham*, nor a *scoffing Ishmael*, never a *wandering Dinah*, nor a *mocking Michal*; Lo, here am I, and the Children thou hast given me.

3. Love God's Worship, the place of his Worship, and those that minister about holy things. It was to *Hannah*, praying at *Shiloh*; to *Zachary*, ministering in the Temple; and to the *Shunamitish* woman, that so courteously entertained the Prophet *Elijah*; and to the Mariner and his Wife, that in *Q. Maries* Reign hid that eminent Doctor and Confessor, *Dr. Sands*, after Archbishop of *York*, to whom God gave Sons, after they had been childless a long time.

4. Be you your selves God's Children, his Sons and his Daughters, and he will give you Children, Sons and Daughters, or at least a name better then of Sons and Daughters, *Isa. 58. & Psal. 128. Blessed are all they that fear God, and walk in his way — Thy wife shall be as the fruitful vine upon the walls of thine house — Thy children like Olive*

Olive plants round about thy table—Yea, thou shalt see thy childrens children, and peace upon Israel. And this last Clause, brings to mind that saying of our Saviour, Luke 21. 23. *Wo unto them that are with child, and to them that give suck in those days.* If you ask why? it follows, *For there shall be great distress in the land, namely, of Israel, and wrath upon this people.* Else, save in case of war and desolation, or in case of trouble and persecution, as the times were like to be when St. Paul wrote to the *Corinthians*; 1 Cor. c.7. Else, I say, *Blessed are those wombs that bear, and the paps that give suck;* the blessings of the breasts and of the womb, are the language of the Holy Tongue: And though in troublous times it is not good, i.e. expedient to touch a woman, yet in Serene times, and of Adam in Innocency, *God said, it is not good for the man to be alone:* And as we have a wo in *Luke* to those that are with child, so have we a *Ve soli*, a wo to him that is alone, in *Ecclesiastes*; *distingue tempora & salves difficultatem*, distinguish the times when, or of which these things were spoken, and you will easily reconcile our Saviour's words and his Apostles, with those of *Solomon's*. The Hebrew word *Ben*, which signifies a Son, comes from *Banah*, to build; and those Mothers who bring forth children, are said in Scripture to build up the house: So *Math* 4. 11. they prayed for Boaz his wife,

Ruth.

Ruth, in this manner, *The Lord make the woman that is come into thy house like Rachel, and like Leah, which two did build up the house of Israel*; and I may say also, *Which two did build up the Church of God.* And if they built up God's Church on Earth, they made ready a people prepared for the Lord in Heaven: And as *Jerusalem which is above*, is said to be the *Mother of us all*, so in another respect, *Jerusalem* that is below, I mean the Church on Earth, doth bring forth Sons and Daughters to God, and is the Mother of all the Children of men, that are indeed also the Children of God, and Members of the new *Jerusalem* in Heaven, or above.

CH A P. V.

Of the Education of Children.

CHildren, of themselves a blessing, prove a cross and a curse too, unto their Parents, if not cultivated or well managed by a good Education. Teach a Child the way he should go, and he'll not forsake it when he is old:

*Quo semel est imbuta recens servabit adorem
Testa diu.*

Although ragged Colts prove often good horses,
yet

yet let the horses run till they are six or seven years old, wild and unbroken, it will be a hard matter to tame and manage them. 'Tis good that a man bear the yoke in his youth: Blaspheme not, saying, *A young Saint will prove an old Devil*; rather, a *young Devil* is like to prove an *old Beelzebub*. You may bend the *Oak* as well as the *Osier*, whilst it is young and tender: Now, now is the time, the season, the very nick, article and joynt of time, when you may turn your Children which way you please. Oh then, now teach them, mind them to *remember their Creator in the days of their youth*; bring them up in the nurture and admonition of the Lord. Let God have the first-fruits of their time, the flower of their age; dedicate them to God betimes, by engaging them to him and his service in the first place. God would have Children presented to him in the Temple at forty days old; our Saviour saith, *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God*: And our Lord was pleased with the Childrens *Hosanna's*, as he rode in Triumph to *Jerusalem*: *Out of the mouth of babes and sucklings thou hast ordained or perfected praise*, saith the Psalmist, *Psal. 8*.

God of old call'd to young *Samuel* again and again, whilst he was a Child, rather than to old *Eli*. We keep a day to Commemorate the young Infants of about two years old, that were murdered

murdered for the cause of Christ, as well as of St. *Stephen* the Protomartyr, and of St. *Paul* the aged, that were put to death for the name of the Lord Jesus. God of old seal'd the males amongst the Israelites at eight days old for his own, his peculiar Treasure. And if God will own your Children, why do not ye Parents present them to him? Children within the pale of the Church, God looks on as his Children: And if ye take his Children, your Sons and Daughters which you brought unto him, and offer them to *Molock*, to *Baal*, to Idols, or bring them forth, and up, to the Murderer, or the *Abaddon*, the Destroyer of souls, by evil or careless Education, a thousand times better had it been they had never been born. How will Children in Hell curse their Parents, that by their evil counsel, or evil example, or want of good Precepts, and good Paterns, brought them to the place of torment? Oh therefore teach them, by instilling good Principles into them betimes, and guide them by your good example; always be able to say to them, *Be ye followers of us, as we are of Christ*; or, *Walk so, as ye have us for an example*; drop good and precious instructions daily into these narrow mouth'd Vessels, and when they are old, they will retain the good infused into them in their young days. Chasten them if they offend, if you love them, but in measure, that it may appear

pear you love them. Correct them, but not in anger, lest they be discouraged, lest you provoke them to wrath also ; lest your bitterness to them, imbitter their spirits towards you. Teach them Affability, Courtesie, Gentleness, Humility, that as you love them, so may every body else ; that so they may pass their time in peace and quietness, both at home, in their own bosoms, and abroad in the world.

Next after they are fitted by a competency of Learning, for some honest and suitable Calling, be sure you dispose of them accordingly, considering what Bishop *Sanderfon* hath left on Record in one of his Sermons, that *Idle Gentlemen, and idle Beggars, are the pests of the Commonwealth* : Let yours therefore be careful to maintain some honest Trades or Callings, that they be not unfruitful. *These things are good and profitable unto men*, Whereas the *Grecians* would have all Children to be bound to keep their Parents when old, the *Athenians* put in this Exception, *Unless their Parents had taught them no Trade whereby to get their living*. Every man, saith Mr. *Perkins*, *besides his general Calling as a Christian, must have some personal, particular Calling to walk in, either publick or private, either in the Church, or Commonwealth, or Family*. *Adam* his personal Calling assigned him by God, was to dress and keep the Garden ; and *Christ*
the

L 43

the second Adam, lived with Joseph, saith Mr. Perkins, in the calling of a Carpenter: And hereupon it was, that the Jews said, Is not this the Carpenter, the son of Mary? Mark 6.3. Nor is it a calling to devote your Sons and Daughters to be Monks and Nuns in the Monasteries beyond Seas. The ancient Church, saith the same Author, condemned all Monks for Thieves and Robbers, that besides the general duties of Prayer and Fasting, did not withal, employ themselves in some other Calling for their better maintenance,

Give your Children then Callings: If you ask what Callings? I answer, 1. according to their Natural inclinations: And secondly, according to their Natural parts and gifts. Those Children which excel in the gifts of the body, bring them up to Mechanical Arts; those Children which excel in gifts of the mind, bring them up to the Liberal Sciences, to Academical Learning, that they may be serviceable thereby in Church or Commonwealth. *Athanasius* that famous Bishop, was first put to Learning, because he was found by the Sea side, doing the part of a Minister amongst a company of little Children like himself, examining and baptizing them according to the solemn Order used in the Congregation. The *Athenians*, before they placed their Children in any Calling, did first bring them into a Publick Place, where Instruments of

all

all sorts were laid; and they observ'd, with what kind of Instrument they took delight, to the like Art after did they apply them with good success. Christians may do well to follow the example of the Heathens in this so rational a practice: Choose Callings for your Children for which they are fitted, and to which they are inclined; they then will delight in their Employment, and their lives will be comfortable to them, their very Callings will be Recreations.

After you have educated your Children, and trained them up in some honest Calling, provide timely a suitable Match for them. 'Tis the Parents duty to dispose of their Children in Marriage; as appears plainly by these Scriptures, *Deut. 7.3. Exod. 34.16. 1 Cor. 7.38. Where observe, saith my Author, that the Commandment touching the Marriage of the Child, is given to the Parent, not the Child.* Mr. Perkins.

Thus *Abraham* took a wife for his son *Isaac*, and *Isaac* suffer'd himself to be disposed of by his Father; afterwards *Isaac* commanded his son *Jacob* to marry in the house of *Laban*, *Gen. 28.* and *Jacob* obeyed. I do not mean, that Parents may absolutely command their Child to marry this or that person, but to marry one thus or thus qualified, according to Rules of Scripture, and right Reason and Prudence, I say they may. Great is the power of Parents over their Children.

dren. In some Countrys, Parents have power of life and death over their Children. Amongst the Jews, the Parents might sell their Children, to free themselves out of debt; and in case Children were disobedient and incorrigible, their Parents might bring them forth to be stoned to death by Gods Law.

And this brings us to treat of the next Head or Argument (*viz.*) The duty of Children to wards their Parents, *Honour thy Father and Mother*, saith the Law; *Which is the first Commandment with promise*, saith the New Testament, *Ephes. 5.* Parents must have a double honour, namely, of Reverence, and of Maintenance; *Thou shalt fear thy Mother and thy Father.* And again, according to our Saviour's Interpretation, the Pharisees *Corban non obstante*, Children were bound to provide for their Parents, Ἀντιπελαγεῖν, to do or shew kindness to their Father and Mother; yea, those Christians who do not provide for their own Parents, are worse than Infidels. It is sad to think of what *Luther* observes, *That one Father will more willingly maintain ten Sons, than ten Sons will maintain one Father: but where Children are unnatural to their Parents, God in just judgment suffers their Children to retaliate their unkindness unto themselves.*

'Tis memorable, the Story of the Father, who being drawn by his Son to the threshold of the house, by the hair of the head, cryed to him,

*so draw him no further, for that he had drawn his
 Father no further ; v. Robinsons Essays, p. 548.*
 'Tis observable, that Children are apt to slight
 their Mother most, and her especially in her old
 age. We are apt to break over the hedge where
 'tis lowest ; but the Law of God is a Mound
 and a Hedge in this Gap, charging us *not to de-
 spise our Mother when she is old*, Prov. 23. 22. And
 there is a curse denounced against him, that *set-
 teth light by father or mother, and all the people
 were to say, Amen to it*, Deut. 27. 16. How ter-
 rible is that place, Prov. 30. 17. *The eye that mock-
 eth at his father, and despiseth to obey his mother,
 the Ravens of the Valley shall pick it out, and the
 young Eagles shall eat it.* And he that slights his
 Parents for the infirmities that accompany their
 old age, or for their wrinkles, or hoary hairs,
 is very unreasonable. The natural affection and
 kindness of the Stork to its Dam, may be a
 witness against such Children, such worse than
 unreasonable men and women. *Aeneas* is call'd
Pius Aeneas by the Poet ; and why ? because he
 carried his Father *Anchises* upon his back, at the
 destruction of *Troy*. We must do what we can
 to hide our Parents nakedness: Remember *Chams*,
 or his son *Canaans* curse, who some say, first
 saw his Grandfather *Noah*, and went and told
 his Father, and is therefore cursed: We must
 think reverently of them, we must shew out-
 ward reverence to them, bow down to them, or

rise up before them; we must speak awfully to them, and respectfully of them: We must obey their just and lawful commands; if they say, Go, we must go; if, Come, we must come; if, Do this, we must do it. We must provide necessities for them if they want, afford them *ἀποτίμειν*, we must thus honour or reward them for their kindness to us. The Jews have a saying, *What honour is to be given to Parents?* the answer is, *To give them meat and drink, and to cloath them and cover them.* Let's endeavour to procure their hearty prayers for blessings to God upon us, and ours, and dread the thoughts of their ill Wishes, Curses or Imprecations.

'Tis memorable what St. *Austin* in his *Civ. Dei*, b. 22. cap. 8. relates, namely, *Often Children, that being cursed by their Mother, went about quaking and trembling from one place to another like Vagabonds.* And I have been very credibly told of a Son, that stamping on his Mothers grave, for madness because she had given him no more, thereby broke his leg. Though a man must love his Wife more than his Mother, yet he must reverence his Mother, rather than his Wife. We should honour our Parents living and dead, with Civil honour and respect; so *Joseph* fell on *Jacob* his Father, and kissed him when dead. Give them decent burial; so *Jacob* and *Esau* too, buried their Father *Isaac*; and weep, or mourn, over them. *David* speaking of great

sadness, faith, he bowed down heavily, as one that mourned for his mother, Psal. 35. 14. and Joseph when he buried his Father, it was with a great and solemn mourning; and of a long continuance, Gen. 50. 10. If the widows made great lamentation for the death of Dorcas, and shewed the Coats that she had made for them, Acts 9. 39. how much more should Children weep and mourn for their deceased Parents, from whom under God they had their Beings, their Lives, Education, Food and Cloathing, and Portion; and all.

C A A P V I.

Of the loss of Children.

IF God have given you Children, and taken them away again, yet be not like Rachel, weeping for her children; because they are not; Rather with Job say, *The Lord hath given, and the Lord hath taken away, blessed be the name of the Lord*, Job 1. 21. Better, I think, to have had Children, though we see them go before us to their grave, than to have been always Childless; for hereby God hath taken away the reproach and curse of Barrenness, and hereby you have helped to fill Heaven, and your Children

are not lost, but gone, or sent thither before you *Job* who had all his other goods doubled, had not a double number of Children; and this reason some give of it, because these were not lost, *Job* should meet with them again in Heaven. If your Children dye in the womb, and never see the Sun, the Sun in the visible Heavens, yet may they for ever see the Sun of Righteousness in the highest Heavens; and surely 'tis a pleasant thing always to behold this Sun, in the vision and fruition of whom consists so much of our happiness. What though your children dye in the womb, or go out of the world presently after they are born into it, yet may they see God, notwithstanding the opinion of the Father, that *Dura Infantum Pater*; and notwithstanding the hard-heartedness of the pretended Mother-Church of *Rome*, in this a Step-Mother, rather than a true Mother to her Children. The Hebrew Children that dyed before the eighth day; and consequently before they were circumcised, and those Bethlemithish-Children that were baptized in their own blood; and that child that being born, was also baptized and buried in the flames, being thrown into the fire again, the arms of that Midwife that delivered the Martyred Mother of a live child, doubtless were not excluded Heaven for want of a Sacrament, which they did in no wise neglect or contemn, but could not have; these being comprehended in the

the Covenant made and sealed to , and with their Parents had a right and title to the heavenly inheritance, were of with God, and co-heirs with Christ.

Again consider, That God may have taken away your Children from the evil to come on the place where they lived. When Storms, Tempests and Troubles are abroad, you Parents call home your Children, and so doth God. God saith by his Providence in these cases to his Children, though your Children also, *Come my Children, enter into your Chambers, and shut the door, till all these calamities be overpast.* 'Tis a common saying, *Quem diligit Deus moritur juvenis*, he whom God loves, dyes young; and sometime, and in some cases, God calls the sins of Parents to remembrance, and slays their Children. If so it be, this is a Lamentation, and ought to be for a lamentation: But upon your Repentance, God may give other Children in room of them he hath taken from you, or himself be better than ten Sons, than all Sons and Daughters could be unto you. Learn of Aaron the Priest of the Lord, who when he had lost Nadab and Abihu, both in one day, and after an extraordinary manner, did not say, If it be so, why is it thus? but saith the Text, *And Aaron held his peace*, Levit. 10.3. he was dumb, and opened not his mouth, because God had done it. *Jonah* was angry because God had

smitten and withered the Goard, that came up in a night, and perished in a night; but *Aaron* acquiesced in Gods handy-work, though he slew his two Sons by fire in an extraordinary manner; in all this *Aaron* sinned not, nor charged God foolishly. *Behold, he taketh away, who can hinder him? Who will say unto him, what dost thou?* If thou art either barren, or by the death of thy child childless, thou mayest do well to educate others Children; you may adopt some Kinsman, or Friend, or Neighbours Child, and cultivate them, and sow the seeds of Virtue and Learning in them, and make such your heirs; else make the Church, or Poor your heirs, and do not prodigally therefore waste your Estates, or live idly and wastefully.

Again, If you have no Child, be humbled under the want of this blessing, for Children are so, and then encrease and abound more in your Devotions towards God; the less you are to care for the things of the world, the more reason you have, and the more care you should have, how to serve and please God, *1 Cor. 7.*

CHAP. VII.

Of Parents that have bad Children.

IF Parents have Children, and they prove crosses to them, how great is that cross! If blessings, prove curses; if comforts, turn to sorrows; and your light be darkned in the Heavens thereof, how great is that darkness! And yet this may be the case of a good man or woman; for Parents are Parents, as men and women, and not as Christians; and Grace and Virtue is not *Ex traduce*, is not propagated. A righteous Noah, had a prophane Cham; a good David, a rebellious Son Absolom. Of some Children we may say, *Blessed is the womb that bare them, and the paps that gave them suck!* of others, *It had been good for them, and for their Parents too, if such children had never been born:* 'Tis more tolerable to have none, than wicked Children. It is the Speech and Protestation of King James in his Preface to his Book to the Prince, *I protest before that great God, I had rather not be a Father, and Childless, than be a Father of wicked Children.* I charge you (saith he) as ever you think to deserve my fatherly blessing, to follow and put in practise, so far as lieth in you, the Precepts

hereafter following: And if ye follow the contrary
 course, I take the great God to record, that this
 Book shall one day be a witness betwixt me and
 you, and shall procure to be ratified in Heaven,
 the Curse that in that case here I give unto you.
 And I find in the life of Reverend Mr. Robert
 Bolton, that he had told his Children so much,
 both in the time of his sickness, and before, he
 verily believed that none of them durst think to
 meet him at that great Tribunal, in an unre-
 generate estate. I confess, 'tis a sad Meditation
 for a Parent to think of the life or death of a
 wicked Child. David, that was presently com-
 forted for the death of the young Child he had
 by Bathsheba, refused to be comforted for the
 death of Absolom, sorely lamenting, *Oh Absa-
 lom, my Son, my Son, I would to God I had dyed for
 thee, Oh Absolom, my Son, my Son,* 2 Sam. 18. 33. It is
 thought it was for the manner of his death, the
 ill condition he dyed in, and for his Soul, that
 he pierced his heart so deeply, and that he wept
 so sorely. Let good Parents that have bad
 Children, give them good counsel, and good
 example, and pray daily with all earnestness,
 for the return of their Prodigals. St. Austin
 Mother Monica, her Prayers for her Son, when
 a *Marichee*, were heard at last, and he was con-
 verted, and became one of the greatest and best
 Lights of the Church since the Apostles times.
 'Tis thought one cause why *Hezekiah* wept so
 sore

fore at the tidings of death was, because he was then Childless ; but could the Prophet have told him, that he should have such a Son as *Manasseh*, that should commit such abominations, how needs must such tidings have made his ears to tingle, and pierce his heart thorough with many sorrows. Yet this may somewhat alleviate Parents grief that have bad Children, *Manasseh* when he was in Chains, sought the Lord, and was found of him at the last, and that out of his loyns, by his Son *Amon*, came the Mirror of Kings, King *Josiah*. And if thou hast matter of sorrow from thy own immediate Child, thou mayest have abundant cause of rejoycing from thy Grandchild ; thy Childrens Children may praise the Lord, and this may be part of thy happiness, thus to see thy Childrens Children, and peace upon *Israel*. And sith so it is, that sometimes godly Parents have ungodly Children, this should moderate your desire of Children, and your grief for the want of them. Let none be so impatient or passionate as *Rachel*, saying to God, or their own Husbands, *Give me Children, or else I dye*. It may further be considered, that if yet good Parents have divers towardly Children, yet if they have one prophane person, as *Esau*, it may break your hearts more than all the rest can comfort you. Like as in the Natural body, there is more grief by the taking of some one part, though but a tooth, than

case

ease and comfort in all the rest that are sound and well. And this consideration, though it ought not to make us judge Children no blessings, or not the gift of God, or to be lightly esteemed; yet may it put us upon being as earnest, for to have our Children to be born again, as to be born at first; to have them Gods Children by Grace, as ours by nature; and to have his Image and likeness on their Souls, as ours on their bodies. When the Parents are in Covenant with God, and endeavour their utmost to educate their Children in the fear of God, it usually follows, that their *labour is not in vain in the Lord*. The Israelites, the holy Scriptures tell us, their Sons and their Daughters, which they had born unto God, they sacrificed unto Devils, Psal. 106. 37. *Which in a Spiritual sense we do, saith one, if we either neglect instructing them, or praying to God for them; or walking exemplarily as we ought before them. or correcting them duly, or any such means as by which the seeds of Grace may grow and prosper in them*, Rob. Ess. p. 532, 533.

CHAP. VIII.

Of Adultery and Fornication, &c.

ALL sin is accounted filthiness and uncleanness, and compared to the filthiest things, Scum, Mire, Vomit; but this sin is *signanter*, call'd the sin of Uncleanness; 'tis call'd also Abomination, *Ezek.* 22. 11. and Neighing, *Jer.* 5. 8. These sins are usually secret sins, and therefore most frequently committed; pleasing sins; *stollen waters are sweet, and bread eaten in secret*: and men are prone to forget these sins: the Whore wipes her mouth, and thinks all well. 'Tis observed, that the Sacrifice which was offer'd for the woman suspected of Adultery, was call'd an Offering of Memorial, because it was not offer'd to put away sin, but to bring it to mind, or to remembrance, if it was committed. Adultery by God's Law, was punished with death, either, as the Rabbins say, by strangling, or they were to be thrust thorough with a Javelin, as *Phineas* executed *Zimry* or *Cosby*; or they were to be stoned with stones, if the Damself that was defiled was betrothed; see *Dent.* 22. 23, 24. or else by burning with fire, if she that played the Whore was a Priests Daughter, and
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in her Fathers house, Lev. 21. 19. One expounds this, of hot Lead poured into her mouth : This punishment was called, *Combustio animæ* ; this punishment, they say, was used in after-times in imitation too of Gods punishing with Lightning, whereby the outward parts are not hurt, and the inward burnt up, as in the example of *Nadab* and *Abihu*.

If any wonder at what was said before, (*viz.*) that the punishment of her that was betrothed, in case she was defiled or vitiated, that it was greater by God's Law, than of her that was married ; *Grotius* gives this Reason, Because she was not in her husbands custody ; as stealing a sheep out of the field, was punished more severely, than stealing a sheep out of the fold. Another Author gives these Reasons, 1. Because she gave away her Virginity, which her husband most esteemed. 2. She brake her promise in so doing, Deut. 22. 23. 3. She wrought folly in her Fathers house, Deut. 22. 19. 4. She was not only dishonest to her husband in her first love, but dishonoured also her first-born (whose honour and priviledge amongst the Jews was very great) and you must not say her punishment should be less, because she was not another mans wife ; for she is called a neighbours wife, Deut. 22. 24. and therefore she is said, v. 22. to be married to an husband, as if the party were her husband before : If so, we know God accounts Idolatry committed by his people *Adultery*, although
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the Church is but, as it were, espoused and betrothed to him here, and the wedding and wedding-supper to be in Heaven.

Amongst the Nations, in some Countrys, Adultery was punished by the loss of both eyes; in some by death. Amongst the Egyptians, by cutting off the nose, if he vitiated a free woman. In some Country, *illi virilia execantur*: The which also, saith Alexander ab Alexandro, was used amongst the Romans. The same Author, Gen. D. l. 4. c. 1. tells us, The Parthians punish no crime more grievously; that Opilius Macrinus condemned such to be burnt with fire; and that amongst the Arabians and other Nations, Adultery was always punished capitally: That divers Philosophers have accounted Adultery a greater crime than Perjury. In the Christian Church of old, those that admitted such to Communion who had fallen after Baptism, excepted those who were guilty of Adultery, Murther and Idolatry. Many and great are the threats against such sinners in the holy Scripture; disgrace and dishonour is threatned to their name, wasting and consumption to their bodies and estates, a dart shall strike through their liver: Lust is lodged in the Liver, and there it is especially punished; Whoremongers and Adulterers, especially, God will judge, Hebr. 13. 4. Neither Fornicators, nor Idolaters, &c. shall inherit the Kingdom of God, 1 Cor. 6. 9.

Dr. Heylin our Historiographer; writing of them any divisions in Hungary, into Romanists, Lutherans, Calvinists; Yet, saith he, all these different parties do agree in this, to punish Adultery and Fornication with no less a punishment than death; the Father forcing his Daughter, the Husband his wife, and the Brother his Sister to the place of Execution, H. G. p. 542. King James in his Advice to the Prince, with much zeal dehorts him from this sin of Uncleanness, p. 74. &c. Hear God (saith this English Solomon, this King-Preacher) commanding by the mouth of St. Paul, to abstain from Fornication, declaring that the Fornicator shall not inherit the Kingdom of Heaven; and by the mouth of St. John, reckoning out Fornication amongst other grievous sins, that debars the Committers, amongst Dogs and Swine, from entry into that spiritual and heavenly Jerusalem. And because, saith he, fittest examples touches us nearest, consider the difference of success that God granted in the Marriages of the King my Grandfather, and me your own Father; the reward of his incontinency (proceeding from his evil Education) being the sudden death, at one time, of two pleasant young Princes, and a Daughter only born to succeed him, whom he had never the hap so much as once to see or bless before his death; leaving a double curse behind him to the Land, both a Woman of Sex, and a new-born Babe of age to Reign over them. And as for the blessing God hath bestowed

on me, in granting me both a greater Continency, and the fruits following thereupon, you self and sib folks to you, are (praise be God) sufficient witnesses. And page 81. Have the King my Grandfathers example before your eyes, who by his Adultery, bred the wreck of his lawful Daughter and Heir, in begetting that Bastard, who unnaturally rebelled, and procured the ruine of his own Sovereign and Sister. And this brings to mind, that excellent Captain-General Gideon, who had by his Wives Threescore and ten Sons, and by his Concubine but one, viz. *Abimelech*, and he slew all these Threescore and ten Sons, except *Joash*, who escaped his hands, *Judg. chap. 8 & 9.* 'Tis a sin to beget a Bastard, and a shame to be born one. 'Tis noted on *Job 31. 10.* where *Job* saith, *Let my wife grind unto another man, and let others bow down upon her; the Septuagint render the last words, Let my children be abased.* *Jeptba*, though a valiant, and a gallant, and good man, yet is recorded the base Son of *Gilead*, *Judg. 11. 1.* 'Tis a reproach to be thus born, in Scripture-Heraldry; notwithstanding I have been told, that *William* the Conquerer, King of *England*, did use to stile himself, *Gulielmus Bastardus Rex Anglie, &c.* God forbad a Bastard to enter into the Congregation of the Lord, to bear any Office, until the tenth Generation, *Deut. 23. 3.* Yet that such persons may not be discouraged, let them know we have one example, though
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but one, and that is the example of *Jeptha*, a Judge, and a valiant man, and one eminent for his Faith, *Hebr.* 11.32. ranked amongst *David*, *Samuel* and the Prophets. 'Tis a blot to be base born, but this may be taken away, in a great measure, by good Education. *And then, saith one, this should be no more a blot unto them, than if they wanted a hand or a leg; and as we blame not the stollen seed, when it is sown and groweth up, but those who stole the seed, so we should not blame the Child begotten out of Marriage (if he follow not his Fathers footsteps) but only his Father who begat him.* There hath been, saith he, profitable men in the Church, who have been basely born, as *Lumbard*, *Gratian*, and *Petrus Cornetor*, the Sons of one Whore, and *Darius Nothus* among the Persian Kings, and *Hercules*, *Weem* 3 Vol. p. 145. I know the Jews stood upon their Pan-tocles, and took it in great dudgion, that our Saviour should tell them, they did not act like the Children of *Abraham*; they retort presently, *John* 8. 1. *We are not born of fornication.* Yet I should dissuade from casting such an ones birth into his dish, or into his teeth, because never in his power to help it: And I should exhort such who are so base born, to endeavour to be born again, and then they are truly Noble and Honorable, the Sons of God, and Co-heirs with *Jeptha* the Saint of the Lord.

CHAP. IX.

Of Second Marriages, and of the Qualifications of Ministers or Priests Wives.

OF old they were accounted *Bigamists*, or *Digamists*, who had two Wives, not only at one and the same time, but successively one after another; and such were enjoyned Penance by the Council of *Laodicea*, and *Neo-Cæsarea*; and by the latter Council, a Presbyter was forbidden to be present at the Wedding-feast, lest he should seem to consent to such Marriage; and *Bigamists* were not received to the Communion without prayer and fasting, and repentance first enjoyned and exercised: And by the ancient Canons, *Bigamists* were not to be admitted to holy Orders, *Concil. Andegavense, Can. 11. Concil. Romanum, an. 467. Can. 2. Concil. Arelatense, 3. Decr. 2. Concil. Hispalense 2. Cap. 4.* and the same is forbidden in the Apostolical Canons, *Can. 17.* And by the same Canons, such as otherwise might be capable of being Bishops, Presbyters and Deacons, are made incapable of being such, if they married a Widow, or a Whore, or one

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that was cast out by her own Husband, *aut aliquam de iis quæ publicis spectaculis mancipantur*, Can. 18. or one that was a notorious frequenter of the Spectacles in that time.

By the Law of God, the High Priest was not to marry a Widow, or a divorced Woman, or prophane, or an Harlot; *But he shall take*, saith the holy Text, *a Virgin of his own people to wife*, Lev. 21. 14. Another Priest was forbidden to take a Wife that was a Whore, or prophane, or any woman put away from her husband, Lev. 21. 7. but was not forbidden to marry a Widow: If the woman was not a Daughter of *Israel*, or had married to one that it was not lawful for her to marry, or had been defiled by constraint or unwillingly, or had been suspected of Whoredom by her Husband, though she had not been put to drink the water of Jealousie, yet by the Law (according to Matrimony) the Priest might not lawfully marry with her. The Priests of the old Law were not forbidden (except only the High Priest, a special type of Christ) to marry a Widow. The High Priest was not to marry a Widow, but a Virgin; ('tis thought) that so he might have her first love; and 2. lest she should prove with child, and bring in a strange seed into the Priesthood, provided against, Lev. 21. 15. Again, he must not marry a divorced woman, because it was conjectured she was put away for some miscarriage or misdemeanor.

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3. He must not marry one defiled, either voluntarily or violently, such a blot must not lie on his wife, lest it stain his Function. The Law allows the High Priest to marry, but a Virgin; *Because, saith one, she may be more easily guided and ruled, and won to frame her self to duty and obedience.* And in Ezek. 44. 22. he was allowed to marry the Widow of a Priest; for it may be presumed, that such an one hath been already trained to Modesty, to Sobriety, to a chaste and sweet Behaviour, beseeming the wife of a Priest. Now although the Ministers of the New Testament are not prohibited, but expressly allowed to marry; yet must their wives be grave, not slanderers, sober, faithful in all things, and he that is in holy Orders, must be sure to order and rule his own house well, *having his children in subjection with all gravity, 1 Tim. 3. 4. & 11. This care being had, they being married, saith my Author, shall be as holy and honorable in their Function, as the Priests of the Old Testament, who being married, were said to have the Crown of God upon their heads, and to offer the bread of God, and to be after a special manner holy.* And where 'tis said, 1 Tim. 3. 2. & Tit. 1. 16. that a Bishop must be the husband of one wife, &c. the meaning must be, that he must not be married to two wives at once, according to the custom of the Jews, nor have a Concubine, together with a lawful wife, according to the practice

Etice of the Gentiles; or he might not marry a
 second woman, after he had put away the first,
 without any lawful cause: But it seems to be
 very improbable, that the Apostle should seclude
 from the Calling of a Bishop or Presbyter, one
 that married a second wife, after the death of his
 former. Observe, it is not said, that a Bishop must
 be such a one as hath been the husband of one
 wife in time past; but he useth the present time,
 both in *Timothy* and *Titus*. The High Priest
 himself under the Law, might have a wife af-
 ter his first wife, if she was dead; if he mar-
 ried a maid, which was a figure of Christs Spouse,
 the Church, which was to be presented holy, and
 as a chaste Virgin to Christ: By the same reason
 that they may drive Ministers from their wives,
 they may also deprive them of all use of wine;
 and they may deprive Ministers of all use of
 meat, and command them to fast always, that
 they may be fit to pray always, as well as alway
 to abstain from their wives: We never read,
 that the Levites that taught in the Synagogues
 (into the place of which our Churches succeed)
 were barred from the company of their wives.
 And consider, it may be as necessary to marry
 the second time, as the first; and sometime, and in
 some cases, perhaps more necessary [says Dr. *Ham-*
mond.] The wife may dye presently after Mar-
 riage, and without Children, and the second
 Marriage in that case tending as much to the
 ends

ends of Matrimony (Comfort of life, Propagation, remedy of Lust) as the former can be supposed to do ; it would then be strange to debar a Bishop or Presbyter in such a condition. *Chrysostome* and *Theodoret*, with divers others, plainly and clearly teach this place to be understood as we do, that a Bishop should not have two wives at once. *Erasmus* upon the place, disliked the then practice of the Church of *Rome*, in forbidding Marriage to Bishops and Priests : *Admittitur*, saith he , *incestus*, *admittitur homicida*, *admittitur pirata*, *admittitur Sodomita*, *sacrilegus parricida*, *deniq; quis non ? solus digamus excluditur ab hoc honore*, *qui solus nihil admisit* : And further, considering the times, and the ill consequence of the single life amongst their Clergy and Monks, he inclines to think they had better much to allow Matrimony to these persons : *Nunc celibes habet Mundus quamplurimos*, *castos perpaucos*. *Grotius* saith , *I confess, that amongst all Nations, second Marriages were less honoured, and amongst some, these were restrained by punishments*. And that *Tertullian* is fierce against second Marriages , condemning them as unlawful, and interprets this of the Apostle, against a Bishops being twice married. Notwithstanding which Authorities, let the Scripture and right Reason be heard, and what hath been premised on this Argument considered, and you will have good ground and cause, not to call

good, evil; I meann not to condem second Marriages, whether in Lay-men or Clergy. And if a Bishop may, without sin, marry a second wife, after he has buried his former, surely then he may lawfully marry at first: If he cannot contain, let him marry, he sinneth not, only let him marry in the Lord, an honest, grave, sober person, that may adorn, and not blemish his holy Function.

The Romanists say, *there are three special Crowns reserved in Heaven; one for Martyrs, a second for Virgins, and a third for Doctors: The Virgins, overcome the flesh; the Martyrs, overcome the World; and the Doctors, overcome the Devil.* They have no such Crown for married persons; but although they have none for them, God hath laid up for them a Crown of Righteousness, even the like Crown of Righteousness for every one that loves the appearing of Christ, the Judge of quick and dead, as that Virgin Apostle, as most say, the Doctor of the Gentiles, and eminent Martyr, St. Paul, 2 Tim. 4.7,8. *Virginity, saith one, is not a Virtue in it self, and no more acceptable to God than Marriage is; and this he proves, Because all Virtues by Repentance may be restored: But Virginity cannot be restored, and therefore it is not a Virtue.* Again, *Because all Virtues in time and place are commanded: But Virginity is left free, and only Paul gives his advice to it, 1 Cor. 7. therefore it is not a Virtue.*

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The same Author saith, *That Virginity is not good in it self, but good for another end; when a man having the gift of Continency, lives a single life, that he may be more fit or free to serve God.* The Papiſts glossing on the Parable of the Sower, say, *That Virginity bringeth forth an hundred-fold; Widowhood, seventy fold; and Marriage, but thirty-fold.*

Great is the difference 'twixt the Ancient Church of God amongst the Jews, and the present Church of Rome in this matter; there in Psalm 78.63. *The Virgins were not given in Marriage; or, were not praised,* so the Hebrew signifies: But in this Church, the Virgins which are not married are most praised. Celibacy is made here a state of Perfection, or Supererogation and Meritorious; but if but one half be true which we find in our Chronicles, it had been happy for our Votaries, very many of them at least, that they had never known their Cells and Cloysters; they might have gone as near a way to Heaven out of the World, as out of their Monasteries. Bale, in his Book of the *Aels of the Roman Bishops*, saith, *That when the Kings Visitors in England, in the year, 1538. visited the Abbies, they found in some of their Styes, rather than Religious Houses, five, in some ten, in some twenty Sodomites and Adulterers; of which some kept five, some seven, some twenty Harlots.* And a later Historian tells us, *That Barkley Nuns were*

all with child at once; and how Sir Henry Colt caused a Buckstal to be set in the narrowest place of the Marsh, from Cheshnut Nunnery to Waltham Abby, and therein took the Monks of Waltham as they passed homewards in the night; and the next morning he brought and presented them to the King, namely, to King Hen. 8. who had often seen sweeter, but never fatter Venison; D. F. H. 6 b. p. 317. And 'tis reported that Dr. Smith, who disputed at Oxford against Peter Martyr, and who had written a Book for the Celibacy of Priests, was taken himself at Oxford in the manner, or in the very act. This is enough to prove, That 'tis much easier to make an Eloquent Speech, or write a Learned Book in Commendation of Single-life, and of Chastity in that condition, than to live so. If you Object the practice and praise of the Monks of Antient times: I answer, That the Monks of old times, and our present Votaries of the Church of Rome, are very different.

1. They lived single, without any Vow of Continency; these are Votaries.

2. They had Callings, and got their bread in the sweat of their brows; these live idle most of them, and like Drones, consume the honey which others have gathered.

3. They did not look upon that condition, as a state of greater perfection, and in it self Meritorious; these do.

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4. Some of them, as I take it, had wives; and these not, but esteem it more lawful to have a Concubine than a Wife.

Those Monks were none of the Popes licensing or founding; these are. We read of 12000 Monks of *Bangor*, that were destroyed by the King of *Northumberland*, for not stooping to *Austin* the Monk, upon the instigation as (History tells us) of *Austin*. The Original of Monkenry, or the Pattern or Platform of it, is not taken in the Mount; viz. in or from the holy Scriptures; although perhaps, some would pretend that they imitate *Jephtha's* Daughter, or *Elijah*, and *Eli-zeus*, or the Nazarites, or St. *John Baptist*, or the Children of *Jonadab* the Son of *Rechab*. But who bath required these things at their hands, now under the Gospel, to tread in the steps of those before-mentioned? and yet *Jephtha's* Daughter bewailed her Virginity, and so 'tis thought did yearly the Daughters of *Israel* lament on her account; or for her sake. As for our Nazarites, they might marry, and some were married, as *Sampson* and *Samuel*. Again, the Monks and Anchorites of old, were necessitated to that Solitary life; these live so out of choice, voluntarily obliging themselves to this course. *Elijah*, *Elisha*, and *John* the Baptist, were all extraordinary Persons and Prophets, had extraordinary Calls, and are not to be imitated by ordinary Christians. It is noted by Mr. *Perkins*,
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that *Jerome* saith, in the life of *Hilarion*, that there was no Monk in Syria, be-

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fore *Hilarion*, who was the Founder of that Profession in that Province. And *Chrysostome* in the 25 *Hom. ad Hebræos*, saith, That in Pauls time there was no sign nor step of any Monk. Monastical Profession began in the Church about 260 years after our Redemption, by *Paul a Thebane*; or rather, saith my Author, about the three hundredth year by *Antony*. These Monks, or Hermites, lived alone in Fields or Desarts.

Basil, 'tis said, first invented Monasteries, and was head of the Monks.

Basil himself, *Ep. 65.* saith, That the *Neo-Cæsarians* objected the Novelty of Monastical life against him. Besides, these Monks of old were Laymen, and not Clergy-men; and *Athanasius* in his Epistle to *Dracontius*, saith, That he knew many, both Monks and Bishops that were married, and had Children. There were no Nuns, saith *Mr. Perkins*, until about two hundred years after Christ, and these lived continent and freely, privately, out of Monasteries. In Rome, *Marcella* was one of the Nuns, about the year 400. vid. *Hieron. in Epitap. Marcellæ*. *St. Austine* doth not approve of the idle lives of Monks. The Solitary life, saith one, is inferior to the common and ordinary life, because it is full of importunate cogitations, &c. neither do we speak this out of bare

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jecture, but have learned it of those who have
tried it, to be true. Ivo Carnotensis. Ep 258.

I shall now give some Answer to the Objecti-
ons against the married lives of the Clergy, or
of men in holy Orders, taken from the Scriptures.
The Scriptures that have been, are, or may most
seemingly be alledged to the contrary are these,
Those that are in the flesh cannot please God, Rom.
8.8. Be ye holy, for I am holy, 1 Pet. 1. 16. De-
fraud not one another, except it be by consent, for
a season, that ye may give your selves to prayer
and fasting, 1 Cor. 7.5. 'Tis good for a man not
to touch a woman, 1 Cor. 7.1. He that is unmar-
ried, careth how to please the Lord; but he that is
married, careth how to please his wife, 1 Cor. 7.33.
No man that is chosen to be a Souldier, intangleth
himself with the affairs of this life, 2 Tim. 2. 4.
Whosoever hath left Father, or Mother, or Wife,
or House, or Land, for my sake, or the Gospels,
shall receive a hundred-fold in this life, Mat. 19.29.
There are that make themselves Eunuchs for the
Kingdom of Heaven; he that can receive it, let
him receive it, Mat. 19. 12. Younger widows re-
ject; for when they wax wanton against Christ,
they will marry, having damnation, because they
have forsaken their first faith, 1 Tim. 5. 11, 12.
The unmarried woman careth for the things of the
Lord, that she may be holy both in body and spirit;
but she that is married, careth for the things of
this world, how she may please her husband, 1 Cor.

7.34. To these Objections from Scripture, I answer in general ;

1. That the Scripture directly and plainly allows Marriage to Ministers, equally as to any sort of men, 1. Saying, *That Marriage is honorable among all men* (and therefore amongst Clergy-men) *and the bed undefiled*, Hebr. 13.4. 2. And again, *Let every man have his own wife*, 1 Cor. 7.2. and if every man, then a Priest, or Presbyter may lawfully have a wife. 3. *A Bishop, must be the husband of one wife ; and one that hath his children in subjection, with all gravity*, 1 Tim. 3.4.

2. I say, That the High Priest and Priests of the old Law, had liberty to marry ; that *Aaron* the Saint of the Lord was married, and had Children ; *Nadab* and *Abihu*, &c. that divers of the Apostles of our Lord and Saviour were actually married ; that *St. Peter*, whose Successor the Pope, or Bishop of *Rome*, claims to be, was married, our Saviour healing *S. Peters* wives Mother of a Feaver, *Mat.* 8. 14, 15. Nor doth it any where appear, that they did wholly forsake society with their Wives, any more than their Houses, Trades, Ships, to which they certainly sometime after, at least for a time, returned.

3. That *Scotus*, *Aquinas*, *Bellarmino*, *Franciscus à Sancta Clara*, divers in the Council of *Trent*, and of the Romish Church, hold, that the

the Celibacy, or single life of Priests, is not *de Jure Divino*; and therefore cannot be proved out of Scripture, either by Precept, Institution, or Example.

To the particular Scriptures, besides what hath been said before to several of them, I answer, That *Rom. 8. 8. Those that are in the flesh, cannot please God*; must not be interpreted or understood, those that are in Wedlock cannot please God; because we know, that many Patriarchs, Prophets, Apostles, were married, and yet pleased God; and *Enoch* walked with God, and God took him up to Heaven, that he saw not death; for before he was translated, he had this Testimony, *that he pleased God*, *Heb. 11. 5.* But by those *that are in the flesh*, must be meant, either those that adhere to the old Law, and slight the Gospel; or else those that are in a state of Nature, in an unregenerate estate, never as yet renewed in the Spirit of their minds, but still remain carnally minded, and drowned in the corruptions and sinful lusts of the flesh. To that of *Peter, Be ye holy, for I am holy*; it concerns all Christians, and if Marriage and Holiness could not consist together, neither Lay-men nor Clergymen should marry; and again, *Moses* and *Aaron*, and God's people of old, to whom these words were spoken, were married persons, and not commanded thereby to put away their wives. To the third, *1 Cor. 7. 5. Defraud not one another*, &c.

etc. that it is said to all indifferently Lay-men, as well as Clergy-men, and that it forbids to separate the man from the society of the woman, or his wife, wholly and perpetually, but only for a time, and that too, that they might give themselves to fasting and prayer, and so come together again; and this too, was to be done by the mutual consent of man and wife.

Here may be condemned then, the Romanists barring persons in holy Orders from Marriage, or in case they have been married before, from Conjugal fellowship with their wives whilst they live, and that whether the wife will or no. We never read, that the Apostles so left their wives, nor that ever they asked their consent so to do; and their saying, that the Apostles, although they were married, yet after they were called to the Apostleship, never did accompany with their wives any more, is *gratis dictum*, a meer say-so, a fancy of their own brain, without any good ground or foundation from Scripture, or sound Reason, or good Authority. To the fourth Scripture, viz. *That 'tis good for a man not to touch a woman*. I answer, *Good* there, is taken for expedient, and that by reason of the present distress, and the danger of persecution; in a married state or condition in such times, they should meet with troubles. To the fifth, viz. *2 Tim. 2. 4. I say, that Souldiers do not use, whilst they are engaged in Military imployment, to undertake*

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and intangle themselves with merchandize or husbandry, &c. But this notwithstanding, the Apostle *Paul* did work with his hands to maintain himself, that he might not be chargeable to the Church of *Corinth*, because of false Teachers, who would have taken advantage, if he had been chargeable to that Church. And nevertheless, the Romanists do allow persons in holy Orders, to be Justices of the peace, Lord Chancellors, Ambassadors of Princes : And the Apostle *Paul* did allow of the Apostle *Peter* his having a wife ; and I have been told, that Ecclesiasticks wives take on them, and off from their husbands, the cares of the Household and Family : so that by Marriage, they are freed from worldly cares, rather than immerst in them.

The case is not now with Clergy-men, as in the Apostles days ; then the Church was poor and destitute, now she is rich, and her Officers are well provided with Houses, Glebe and Tythes, and necessities for House-keeping and Hospitality ; and now a House-keeper, especially in times of peace, may be as expedient, as it was inexpedient in the Apostles time, and days of persecution. To the sixth, viz. Mat. 19. 29. I answer, That if the times be so, that a man cannot be a good Christian, or follower of Christ, except he leave or forsake his wife, house, lands, &c. then he must leave all, or deny all these things

things and relations, rather than deny Christ; and that this concerns the Laity, as well as the Clergy. If our Saviour had ever taught any such Doctrine, as to part man and wife for the sake of his Religion, and as part of his Religion, how would the Scribes and Pharisees have replied unto him from his own mouth, *That which God hath joyned together, let not man put asunder.* Besides, it no where appears, that the holy Apostles did wholly and perpetually forsake the society of their wives; but rather, when they were to fly, took them with them, in case they would accompany them in their travels. To the seventh Scripture, I say, He that hath the gift of Continency may, if he sees that Marriage will prove a snare to him, and intangle him so in the cares of the world, that he shall not be free and able to serve God as he ought: I say, let not him marry; but this is far from proving, that all men in holy Orders, whether they have the gift or not, should vow Continency, or abstain from Marriage, in case of a mans not being able to contain. The blessed Apostle, who knew the mind of his and our Lord, hath left us a general Rule, *Notwithstanding to avoid Fornication, let every man have his own wife,* 1 Cor. 7. 2. To the eighth Scripture, viz. 1 Tim. 5. 11, 12. I answer, That as therefore because younger widows were likely (after they had made promises to live to their lives end (as Deaconesses,

concesses, to minister to the Church; in attending the sick and weak) to change their minds, and marry perhaps to Infidel husbands, and so be in danger of forsaking their Christian Religion, and prove a great scandal to Christianity, making it be ill thought of by the world; therefore the Apostle *Paul* would not by any means have these younger widows admitted into such Offices, but only such widows as were above threescore years old; and so out of the danger of desires of marriage, or altering their condition. So I could heartily wish, that no vow of Single life or Continency, might be put upon young persons of either Sex, upon pretence of admitting them to any Office, or of separating them to any special devotion, lest they be tempted to break such their Vows. This is the right and best use we can make of this Testimony. To the ninth Scripture, viz. 1 Cor. 7. 34. I say, that it doth not condemn Marriage, as uncleanness or unholiness; but it imports and implies, that single persons, taken off from the care and sollicitude about the world, may more commodiously serve God; and having the gift of Continency, they may purely serve God with body and soul, not being overcome with any temptation to Fornication or Uncleanness: Not but that he or she that is married, may and ought to be, and oft-times are pure, chaste and holy both in body and soul. *Marriage is honourable*

amongst all, and the bed undefiled; and the married as well as unmarried, may keep their vessel in Sanctification and honour, 1 *Thess.* 4.4. To that about *Carefulness*, &c. I say, That if God call his servants to a married condition, he can and will, if sought unto, give Grace to overcome those lets, and bear these persecutions they meet withal, so, as they may turn to helps and furtherances in the Kingdom of God, and to a richer Crown of Glory in the same, than the Virgins come unto; which because they never wrestled with such mighty temptations, cannot wear the like Crown of Victory that they do, *v. T. C. in loc.*

The last place of Scripture that is alledged, is *Rev.* 14.4. *These are they which are not defiled with women, for they are Virgins; these are they which follow the Lamb, whithersoever he goeth; these were redeemed from amongst men, being the first fruits unto God, and to the Lamb.* By *Virgins*, we are to understand all those pure Christians, who had kept themselves pure from the *Gnosticks* Corruptions and Uncleanneſs, or from Idolatry, which is Spiritual Fornication; and have loyally adhered to Christ, the only Bridegroom of the Church, 2 *Cor.* 11.2. By those that are said *not to be defiled with women*, we must not understand those that are not married, as if they that were in that state were defiled with women; the Scripture teaches the contrary, *Heb.* 13.4. The
Marriage-

Marriage-bed, is *the bed undefiled*; and Christ is followed wheresoever he goeth, not only by the blessed Saints that have led a single life, and were not married; but also by married persons, as Patriarchs, Apostles, Martyrs, and innumerable others, 1 *Thess.* 4. 17. 'Tis observed, that there is nothing said of these Virgins, which agreeth not to all the faithful. 1. They have all the name of the Lamb, his Father, and written in their foreheads; and all God's servants are sealed in their foreheads, *Rev.* 7. 3. 2. All God's servants are to sing the new Song, *Rev.* 5. 9, 10. all are redeemed from the earth, by the blood of the Lamb, *chap.* 5. 9. The believing Jews, they are all a kind of first-fruits unto God, *James* 1. 18. Lastly, The Jesuites at *Rhemes* confess, that these are the same number of the Elect that were sealed, *chap.* 7. where in the Margent they note, That by the number there spoken of, are understood all the Elect, both of the Jews, and of the Gentiles, *vid. T. C. in loc.*

These Virgins then are those, that would not be polluted or defiled with the Idolatry, or Spiritual Fornication of the Whore of *Babylon*, mentioned in *Verse* 8. of the 14 *Chapter* of the *Revelations*. Whatever Papists or old Hereticks say against the lawful Conjugal society of man and wife, as if it were a work of the flesh; the holy Apostle *Paul* doth not rank or condemn it for a work of the flesh, in that black Catalogue

of the works of the flesh, on Record, *Gal. 5. 19, 20, 21.* But on the other side 'tis observable, that those who decry Marriage, without a just cause, and cry up single life more than they have cause, as the Papists do, they are verily guilty of Idolatry, which is Spiritual Adultery or Fornication; witness their worship of the Cross with Religious worship; their worship of Images, of Saints, and particularly of the B. Virgin; their worship of Angels, with Invocation, with Adoration. They tell us a story, that at the Synod held at *Winchester*, when there was a difference 'twixt the married Clergy and the Monks, and Archbishop *Dunstan* had a mind to introduce the Monks, *The Cross spake* humano more, *with mans voyce, against the married Priests.* This was in the days of King *Edgar*, who began his Reign, 959. It seems then that there were married Priests in *England* in those days.

If it be Objected, That many Ancient Councils have ordained *Celibacy* for Priests, as the first *Elibertine* Council, an. 310. or 311. *Can. 33.* The second Council of *Carthage*, about the year 396. *Can. 2.*

Concilium Agathense, Can. 9. about the year, 506.

The third Council of *Orleans*, *Can. 1.* about the year 537. The fourth Council of *Orleans*, an. 547. *Can. 17. &c.*

My Answer is, That we have the holy Scriptures

ptures of the Old and New Testament, for the lawfulness of Priests or Presbyters marriage, the Canons of the Apostles, *Can. 5.* and the General Council of *Nice*, rejecting the Proposal about prohibiting of it; as also the sixth General Council of *Constantinople*, &c. in the year, 692. and the Council of *Toledo*, an. 400. *chap. 4. & 7.* which testifies that the Clergy had wives. I might also have alledged *Concilium Gangrense*, *cap. 4.* in or about the year, 324. which Anathematizeth those who held it unlawful to receive the blessed Sacrament at the hands of a married Priest; and many Councils which forbid Priests second Marriage, or to marry a widow, &c. All which supposed it lawful for him to marry. Whatever the Canons decreed, certain it is, that the *Greek Church* unto this day, allow of a married Clergy; and that divers Nations and Countreys, for a long time in the West, did not admit of this necessary Celibacy, but tolerated their Clergy to be married. In *England* they had their wives, for above a thousand years, almost twelve hundred years after Christ. So in *Ireland*, till the days of *Henry the second of England*, who began his Reign, 1155.

Pope *Pius II.* who sate about the year, 1458. was a great man in the Council of *Basil*, his saying was, *That Marriage was better for the Clergy than single life, and turned out divers cloystered Nuns to take their liberty.*

De facto many Priests were married of old. So *Novatus* a Priest, permitted by *Cyprian* to live with his wife. *Tertullian* was married, as appears by his Book written to his wife.

Gratian tells of the Sons of Presbyters and Bishops, that were promoted to the Papal Dignity; *Dist.* 56. So was *Bonifacius* the Pope, the Son of *Jucundus* the Presbyter; *Felix* the Pope, the Son of *Felix* the Presbyter; *Agapetus* the Pope; Son of *Gordianus* the Presbyter; *Theodorus* the Pope, Son of *Theodorus* the Bishop; and many more, he saith, there were; and addeth, we are not to understand them as born out of lawful Marriages, which were lawful to Priests, before the Prohibition, *ibid.* *Chrysostom* agreeth with *Athanasius*, and *Clemens Alexandrinus*, in *1 Tim.* 3. and saith, That Marriage is in so high a degree honorable, that men with it may ascend into the Episcopal Chairs, and yet live with their wives. For though it be a hard thing, yet it is possible so to perform the duties of Marriage, as not to be wanting in the performance of the duties of a Bishop.

Sozomen saith of *Spiridion*, that though he had a Wife and Children, yet he was not therefore any whit the more negligent in performing the duties of his Calling; and of *Gregory Nyssen* it is reported, that though he was married, he was no way inferior to his worthy Brother, that lived single: And howsoever in *Thessaly*; *Thessalonica*, *Macedonia*, they did not admit into the Ministry any but

single persons, yet all the Bishops of the East besides, were then left unto their own liberty; and though some went about to take away their liberty in some places, yet the worthiest men the Church had, stood in defence of it. So Synesius, when they of Ptolemais would needs have him to be their Bishop (which thing he little desired) he made them acquainted with his present condition, and resolved purpose for the time to come: *God (saith he) the Law, and the sacred hand of Theophilus, have given to me a wife, I therefore tell all men aforehand, and testifie unto all, that I will neither suffer myself to be altogether estranged and separated from her, neither will I live with her secretly as an Adulterer; for the one of these is no way pious and godly, and the other no way lawful: But I will desire and pray unto God, that exceeding many and most good and happy Children may be born unto me: Neither will I have him that is chief in ordaining of me, to be ignorant hereof.* Synesius ad fratrem Ep. 105.

Ἐμοὶ τοιχαρῶν ὁ τε Θεὸς, ὁ τε νόμος, ἡ τε ἱερὰ Θεοφίλου χεὶρ, γυναῖκα ἐπιδέδωκε. Περὶ γὰρ ὁρῶ τῶν νυν ἅπανσι καὶ μαρτυροῦμαι, ὡς ἐγὼ ταύτης ὅτε ἀλλοτρίωσομαι καθάπαξ, ὅτε ὡς μοιχὸς αὐτῇ λαθρῶς συνέσομαι; τὸ μὲν γὰρ ἥκιστα εὐσεβὲς, τὸ δὲ ἥκιστα νόμιμον: ἀλλὰ ἐσλήσομαί τε καὶ εὐξομαι συχνά μοι πάντῃ καὶ χρηστὰ γενεᾶσαι παῖδια, &c.

This liberty the Council in Trullo impeached in respect of Bishops, but in respect of Presby-

pers, it continueth in all the East Churches of the world unto this day, *Greek, Armenian and Ethiopian*; warranted unto them by the Canons of the Apostles judgement of Bishops, Canons of Councils, &c. *Dr. Field of the Ch. l. 5. p. 708.* Some attempts were made in the East, by *Eustatius* Bishop of *Sebastia*; in *Armenia* and in the West by *Siricius*, and *Innocent* the first his Successor; and some Canons were made in the second, or rather last Council of *Carthage* to the contrary. Yet by degrees these Canons and Severities against the married Clergy lay dormant, being found a burthen too heavy for the Church to bear. We find, that in the time that *Hildebrand* climb'd up into the Papal Chair, namely, *anno 1075.* and long before, that Priests had wives publickly: This was he, that was neither chosen by Emperor or Clergy, but intruded himself; this was he, that threw the Sacrament into the fire; this was he, that forced the Emperor, whom he had Excommunicated, to come with his Empress and Son bare footed, in the cold of Winter, to his Castle at *Canusium*, and there to wait three days fasting, until he might have audience; which at length was obtained by the mediation of Madam *Matilda* the Popes Minion, that left her husband to live with the Pope, *vid. Plat.* this was he, that Sainted his Predecessor *Liberius* the *Arrian*; and this was he, that restrained and forbad Priests Marriage;

but

but by so doing, stirred up the whole Nation of Clergy-men against him, crying out, that he was an Heretick, and a man damnably erring in his judgement, &c. And it is so far from being true, that *Bellarmino* saith, *That the Priests beginning to marry in Gregories days, was the cause of the great contempt of the Sacrament, and of the Confusions and Prophanations of Sacred things in those days*, that it was clear contrary; as *Naucerus* testifies, *de Clericis, lib.1. cap.19.* that it was an old and confirmed custom, that was not easily to be altered; and the Priests rather in Gregories time ceased, than began to marry, by reason of the attempts and endeavours of Gregory to restrain them from marriage; and the causes of the Confusions of those times, were occasioned rather by the forbidding the Priests to marry, than by their beginning then to marry. And now since the Church of Rome hath forced this single life on Clergy men, very many Learned men of later times, have desired the Law of single life may be taken away.

Durandus in his Book *de Modo celebrandi Concilii*, proveth by many Reasons, that it were fit that the liberty of Marriages were again restored to Priests, in a General Council. *Aeneas Sylvius*, after Pope *Pius* the second, was of this mind, So was *Polydor Virgil* and *Erasmus*; the first of these in Book 5. chap.4. *de Invent. rerum*, saith thus, *I dare confidently say, that it hath been*

As far from being true, that this enforced chastity hath excell'd that which is in Marriage: That no sinful crime hath brought greater disgrace to the Order of the Ministry, more evil to Religion, or made a greater and deeper impression of sorrow in all good men, than the stain of the impure lusts of Priests. Erasmus in *Declam. de laudibus Matrimonii*, affirms, that in his conceit, he should not ill deserve, nor take the worst course, for the furthering of humane affairs, and the right informing of the manners of men, which should procure liberty of Marriage (if it might be) both for Priests and Monks: Read also his Annotations on the first Epistle to Timothy, chap. 3. 1. And Sigismund the Emperor, a little before the Council of Basil, declar'd and published, That forasmuch as more evil cometh by the forbidding of Marriage than good, it were better and more safe to permit Clergy men to live in the state of Marriage, according to the custom of the Oriental Churches, than to forbid them so to live.

Antiochus aforementioned, a Figure of Antichrist, Dan. 11. 37. did not regard women, or the desire of women, or of wiving; and the Antichrist forbids to marry, and commands to abstain from meats. The ancient Romans liked and encouraged Marriage. Thus the Figure and Forerunner of Antichrist, he himself and his followers, decry wiving, and cry up single life; and by Fryers and Monks, the great Adorers of
single

single life, and Observers of distinctions of meats, the Doctrine of Image-worship was brought and spread, and propagated in the Church; as is proved by Mr. Mede in his *Apostacy of the latter times*.

Some of these Hermites, Anchorites, or Monks and Coenobites, might be honest and good persons, abating them their error about over-magnifying the single life; yet the generality of them he condemns as hypocrites: For the lawfulness of Marriage of persons in holy Orders, we have the Old and New Testament, and the practice of the Church, and the Doctrine of the Church at the Council of *Nice*; and after, till the time of *Siricius*, about the year, 385. Afterwards we have the Marriage of these allowed by all those Councils which forbid such persons to marry widows, such as *Concilium Epaunen*. Canon 2. *Aurelianum* the first Council, *Can. 15. Concilium Toletanum* 1. & *ch. 1. the 3.* And we find the Council of *Carthage* made divers Canons, about the Government of the Sons and Daughters of Bishops and Clergy-men, such as the 11. *That they should not make or go to the Spectacula Secularia*, c. 12. *That their Sons and Daughters should not marry to Heathens, Hereticks or Schismaticks*, c. 14. *That they suffer not their Sons to go free out of their power and Government, till they are assured of their manners, and of such age, ut possint ad eos propria pertinere*

vere peccata. This Council was held, saith *Coriolanus*, 397. The first Council of *Toledo*, an. 400. c. 1. Ordains *de Presbyteris & Deacnis, si post ordinationem filios genuerint, ad altiore gradum non ascendant.* Yet they might continue in their station, though not rise higher in the Church.

In the year, 506. *Consilium Agathense*, in the time of Pope *Symmachus*, cap. 1. although Bigamists, and those that had married widows, being Presbyters or Deacons, might not consecrate or minister; yet they might retain the name of Presbyters and Deacons. Hence it is to be supposed, that Presbyters and Deacons, who were not Bigamists, nor had married widows, might consecrate and minister, notwithstanding their marriage.

If it be Objected, That there were endeavours to make the Clergy content themselves without wives. I say, yet in many places it would not prevail; not in *England*, till above Eleven hundred years after Christ; not in *Ireland*, till the days of *Henry* the Second of *England*, who subdued *Ireland*. I read, that *Celsus* the great Apostle of *Armagh*, and High Primate of *Ireland*, had both a wife and children, in the time of his Archbishopry, according to the usage of the Countrey, *vid. Bernard in vita Malachie.* And we are told, that Pope *Adrian*, and Pope *Alexander*, did stir up *Henry* the Second to sub-
duc

due Ireland, because the people withstood their proceedings against the Marriage of Bishops and Priests.

It is certain *de facto*, that many Eminent Persons, in holy Orders, were actually married: So Gregory Nazianzen's Father was a Bishop, and begat him after he was Presbyter, if not after he was advanced to the Bishoprick.

Gregory the Great, was Grandchild to Felix Pope of Rome, who was Pope, 590. and he is said to have cancell'd his Decree against Priests Marriages, upon the finding of 600 Infants skulls in a fish-pond. Pope Adrian II. was Son to Bishop Tallerus, had a Daughter by his Wife Stephania, both which were killed after he was Pope, which was, an. 863.

Christopher Patriarch of Jerusalem, about the year, 900. had children, viz. two Sons, and two Daughters.

In Armenia, the Secular Priests are all enjoined to marry, else they must not be admitted to the Priesthood, *Neq; permittitur aliquis Sacerdotium assumere qui uxorem non duxit.* Berchard. p. 95. The Prebendaries of Cathedrals, out of which number they choote their Bishop, are not allowed to marry. In Biscay, they allow not any Priest to live in their Villages, except he bring his Concubine with him, conceiving it impossible for them to keep their wives unto them-

themselves, if the Curate hath not a woman of
 his own. *D. H. G. p. 256.* At the Council of
 Trent, the Emperor and Duke of *Parma*, made
 instance to the Pope, and said it would be of
 great moment, to grant that Priests that are se-
 parated because they are married, may be re-
 conciled, and retain their wives, and that here-
 after, where there is not a sufficient number of
 Priests married, men of good life and fame may
 be admitted to the Priesthood. *Vid. History of
 the Council of Trent, p. 813.* And we find in
 the History of that Council, that the more com-
 mon Opinion was, the Marriage of Priests might
 be dispensed withal. 'Tis true, that this was
 thought by some dangerous, because that marri-
 ed Priests would turn their affections and love
 to their wives and children, and by consequence
 to their house and Country; so that the strict
 dependance which the Clergy hath on the Apo-
 stolick See, would cease; and to grant Marriage
 to Priests, would destroy the Ecclesiastical Hier-
 archy, and make the Pope to be Bishop of *Rome*
 only. *Council of Trent, p. 680.* Yea, the famous
 saying of Pope *Pius II.* was then in the mouth
 of many, *That Priests were by the Occidental
 Church forbid to marry, for good reason; but there
 was stronger reason to restore Marriage to them
 again.* The two great Reasons urged at the
 Council were, Scandal given by incontinent
 Priests; and want of continent persons fit to
 exercise

exercise the Ministry, *Hist. of C. Trent*, p. 679, & 806. It was in the same Council alledged, that the Constitution of the Church, forbidding to marry might be taken away by the Pope; or, in case the Constitution remain still, the Pope may dispense with it: They alledged the examples of those who have been dispensed with; and the use of Antiquity, that if a Priest did marry, the Marriage was good, but the man was separated from the Ministry, *C. T. p. 679*. And whereas, as some thought; that persons who were bound to Continency by solemn Vow, could not be dispensed withal by the Pope; others maintain'd, that the Pope might dispense with these also, and marvelled at those, who granting the dispensation of simple Vows, did deny that of Solemn, as if it were not most clear, that every Solemnization is *de Jure positivo*. They brought places out of *S. Austin*, by which it doth manifestly appear, that in his time, some Monks did marry; and howsoever it was thought, they offended in it, yet the Marriage was lawful; and *St. Austine* reprehendeth those who did separate them. And as for Marriage of Priests, *Innocent II.* was the first, that ordained there should be a nullity in the Marriage. This Pope sat in the Sea, 1130. *Innocent III.* who bore a heavy hand over our King *John*, and Interdicted the Kingdom for six years together, was the terrible man against Priests Marriages: Where-

Whereupon we have these Verses by an Oxford
man.

*Prisciana Regula penitus cassatur,
Sacerdos per hic & hac olim declinatur
Nunc per hic solum articulatur
Cum per nostrum præsulem hec amo veatur.*

[Prid. Intro. to Histri. 123.]

Old *Priscians* Rule henceforth must hold no
more,

'Twas *hic* & *hac* *Sacerdos* heretofore :

But now poor *Hic* must lie alone perforce,

For his dear *Hac* our Prelate doth divorce:

This Pope *Innocent*, was Pope first, an. 1198:
If we may credit History, divers Popes have
had their Concubines. *Sixtus IV.* provided for
his Concubine *Tiresia* shoes covered with Pearls;
buildd Stews at *Rome*, which brought him
2000 Duckets yearly in-come; he granted the
Cardinal *S. Lucia* the use of unnatural lusts for
three months in the year, *June*, *July* and *Aug-*
ust. *Innocent* the eight a *Genoway*, he had di-
vers base children, and gave a
Vid. B. Prid. great dowry to his Daughter *Theo-*
Hist. *dorina.* 'Tis said of him;

*Octo Natus pueros genuit totidemq; puellis
Hunc merito poteris dicere Roma Patrem.*

Eight

Eight Lads, and twice four Girls *Nocens* got,
And might not Rome him Father term? why
not?

Pope *Alexander* the sixth heaped all upon his
Bastards, and carnally used his own Daughter
Lucretia.

Hence those Verses :

*Hic jacet in Tumulo Lucretia nomine sed re
Thais, Alexandri, filia, sponsa, uxor.*

Lucrece by name here lies, but *Thais* in life,
Pope *Alexander's* Child, Spouse, and sons wife.

This Pope entred on the Popedom, an. 1492.
Paul the third prostituted his Sister *Julia* *For-
nesia* to *Alexander* the Sixth, that he might be
made *Cardinal*, committed incest with his own
Daughter *Constantia*, and poysoned her husband
Basius Sforzia, to enjoy her the more freely, he
became Pope, 1534. *B. Prid. Hist. p. 145.*

Yet I shall grant, 1. That single life is in some
respects to be preferred, as most free ordinarily
from trouble and care, and in times of persecu-
tion, and to unfixed persons, as to their habita-
tions, affording better opportunity to serve God,
or to suffer for him, and fewer and lesser tempta-
tions to deny him. 2. I grant, that those who
have made a vow of Celibacy, before or at their
entrance into the Ministry, or on some other oc-
H cation

calion, if they have the gift of Continency, are bound to keep it. 3. That 'tis possible some Votaries of both Sexes, may be free from the gross vices and crimes charged on most of our Votaries, in the days of K. H. 8. at the dissolution of Abbeyes. 4. That in Colledges, for training up youth in Learning, it is expedient, that those that are Tutors and Readers to youth, be, during such their employment, single. 5. That Presbyters or Priests, at times of extraordinary Humiliation, and at times of more solemn Celebration of the Lord's Supper, shall do well to observe the old Canons, that forbid the society of their Wives for a time.

But then I assert and avow with the Author to the *Hebrews*, chap. 13. 4. 1. *That Marriage is honorable among all men*, and therefore among persons in holy Orders, *and the bed undefiled*: And therefore 2. That the society of a Clergyman with his wife, whether he was married to her before his Ordination, or after, is lawful; no Adultery, no Uncleanness. 3. That for a person at his Ordination to make an absolute vow of single life for all his days, is a rash and unlawful Vow. 4. That if a man have made such a Vow, and find he have not, nor cannot obtain the gift of Continency, in that case he ought to marry. 5. That the Marriage of Luther with Katherine Bora, on supposition they could not contain, was lawful. 6. That the Church

not to

of

of Rome sins grievously, to put a yoke upon the neck of the Disciples of Christ, that officiate in holy things, which neither we nor our Fathers were able to bear. 7. That the Church of Rome may, and ought to reverse and repeal her Laws, Canons or Constitutions, enjoyning Celibacy on the Clergy; so contrary to Scripture, the Apostles Canons, the Council of Nice, and the continued practice of the greatest part of the Christian Church to this day. 8. That the Church of Rome's admitting young Youths and Virgins to make and engage in absolute solemn Vows, that they will live all their days in Celibacy, is a great snare, a grievous sin, and contrary to the Apostles advice concerning young widows, 2 Tim. 5. 14. is opposite to the prime blessing, *Crescite & multiplicamini, Increase and multiply*; is a great scandal to Religion, is a damage to Kingdoms and States, where such are educated idle and useles to the Publick; is a weakning to their Countrey, a destruction of their Race and Family, an occasion of grievous and horrid lusts and wickednesses. 9. That Marriage, notwithstanding it is lawful to all Ranks, Orders and Degrees of men, and consequently to men in holy Orders, yet it is no Sacrament. 10. That the Church of Rome, by advancing Matrimony to be a Sacrament, lays claim to the Administration of it, and to the judging and deciding Matrimonial causes, and

so brings store of grist to her Mill. And by for-
 bidding Marriage to Priests, doth enrich the
 Church with that which should otherwise be
 expended on wives and children, and keeps the
 Clergy in a dependance on *Rome*, having no such
 near relation as wives and children to withdraw
 their affections from it. 11. That to assert that
 for a man in holy Orders (suppose he have made
 a Vow of Celibacy) to marry, and to accompany
 with his wife, is worse than Fornication, yea,
 than Adultery, is an erroneous and dangerous
 Position; contrary to the holy Scriptures, to
 sound Reason, to the Ancient Councils and Fa-
 thers; *vid. Austine de Bono viduitatis*: And if
 this Book be questioned, whether it be his or
 not, see his Epistle to one *Bonifacius*, who had
 vowed a Monastical, retired and single life, and
 yet afterwards did marry; his words are these,
Thy wife hindereth me that I cannot exhort thee
to this kind of life, without whose consent it is not
lawful for thee to contain, &c. Of this opinion al-
 so was *Jerome*, the great Patron of Virginity,
Ep. 47. de Suspectio contubernio vitando. Of the
 same judgement was *Epiphanius*, *Heres. 61.* who
 indeed maketh it *νεῖμα*, i. e. a thing evil, and
 such as God will judge and punish, to forget,
 neglect, and not perform a Vow made to God;
 but not *κατάνεμα*, i. e. a thing which casteth
 men into the condemnation of Hell fire, and
 plungeth them in everlasting destruction, as to
 live

live in Adultery. He thinks it better for a man (though he have committed a fault in breaking his Vow, which he may repent of, and be forgiven) to marry, than by living in continual Adultery, to add one sin to another, and to plunge himself in endless destruction. And 'tis an absurd and irrational thing for any man to say, that 'tis better to burn, than to marry, because either of his Vow, or of the Command of the Church; for neither a Vow of our own, nor any Command of the Church, can make void the Law of God: if he cannot contain, let him marry, *and to avoid Fornication, let every man have his own wife.* Our Saviour saith nothing to the contrary, when he saith, *he that can receive it, let him receive it.* We speak only of those who cannot receive it, who cannot contain; and in such case, we must not make void the Laws of God against Adultery and Fornication, in seeking to confirm or observe the Laws and Constitutions of the Church. In this case, *Whether it be better to obey God or man, judge ye.* I shall not here go about to shew, that the Answers of *Bellarmino* and others, to the Authorities that are brought on our side, are but fig-leaves to cover the nakedness of their cause, and easily blown away; but I shall direct my Reader to *Bp. Jewel* his Defence of his Apology, *Dr. Field* of the Church, *B. 5. ch. 57.* to *Mr. Cartwright*, and *Dr. Fulk's Answer to the Rhemist's Testam-*
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on *Matth.* 8. and on *1 Tim.* 3.8. to *Calixtus de Conjugio Clericorum*, to Bishop *Hill's* Honour of the married Clergy. Nor shall I go about to answer the particular sayings of some Fathers to the disparagement of Marriage. It sufficeth, that the Church of *England* hath the holy Scripture, and the Ancient Church on her side; the desires of many Learned, Worthy men that have been in the Church of *Rome*; the practice of the greatest number of Christian Churches in the world at this day; so far as to justify the lawfulness of married men, to be admitted to holy Orders, and to officiate in and about holy things, notwithstanding their having wives; and that the blessing of God is, and hath been upon our married Clergy, no other Nation excelling them in Learning, Piety, or the gift of Preaching; that saying still holding good, notwithstanding their Marriage, *Stupor mundi Clerus Britannicus*. If it be objected, That this Marriage doth spoil our Charity and Hospitality, and proves a temptation to Covetousness. I answer, That *Solomon*, *Eccles.* 4.7,8. says, *There is a vanity and dissatisfaction, and unprofitableness in heaping up riches, even by single persons.* And 'tis observed by a sober and learned Casuist of our own [*Mr. Capel*] *That single persons, and those that have but few children, oft-times prove more covetous, than those that are married, and have many children*; alledging, that the latter are by
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daily and frequent experiences and layings out, habituated to part with money, and so a penny comes not (as from some others, like a drop of blood from their hearts. I say further, that great things have been done by the married Clergy, and other married persons in our days, if it were necessary, we might instance in particulars. It hath been said, *That Pater Noster built Churches, and Our Father pull'd them down*; but it hath been proved and published to the world, that as many and great Acts of Piety and Charity have been done in *England* since the Reformation of Religion, as in the like number of years in times of Popery. And whatever is or may be said or pretended to the contrary, as if the allowing of the marriage of the Clergy was an impoverishment of the Church and Country, and a damage to the Kingdom; I dare say, they that would remove the married Clergy, to bring in the Monks, could never be able to recompence the Churches, their Countrys, and the Kings and Kingdoms damage. Who can more earnestly pray for, and endeavour the weal of their own King and Country, than those who have such great bonds and interests to desire and endeavour it? And who is like to be most at home amongst his own people, if not he that hath amongst them continually a wife, the desire of his eyes, and children, which he loves as his own eyes?

F I N I S.

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